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PACIFIC SCHOOL
OF RELIGION

A Sharp Look Ahead—25 Years
By W. M. KIPLINGER

Methodism's Stake in Alaska
Eight pages in full color

Midmonth Magazine for Methodist Families *January 195*

75395

Its Gleam Lights the World

Largest candle in Methodism keeps growing as Mr. Woodruff adds more wax from a far mission.

A Nigerian student, Daniel Ebong, lights the candle which burned throughout the Fayetteville conference.

THE CANDLE is six feet tall and weighs 125 pounds.

Into it went wax from 1,554 candles that have burned in Methodist missionary outposts all over the world. One piece came from an Austrian refugee camp, another from a candle used in the Belgian Congo at Christmas time. One glowed in 1923 in the kindergarten of the Hiroshima Girls' school. From Malaya, Japan, India, Panama—even from five Methodist conferences behind the Iron Curtain—missionaries have sent drippings, slivers and pieces. With the wax left over, a two-foot replica was made.

The composite Missionary Fellowship Candle was molded by the Rev. Howard W. Woodruff, pastor of Watson Memorial Methodist Church, Independence, Mo., to symbolize the church's missionary outreach. It was first lighted last August at a missionary conference on Mt. Sequoyah near Fayetteville, Ark. Since then it has burned at other conferences. These pictures were taken at the church in Independence, Mo. The candle also will be lighted at Buck Hill Falls, Pa., when the Joint Section of Education and Cultivation of the Board of Missions meets there January 9-24.

"Our large candle was dyed red to symbolize the blood and fire of Christian zeal," says Mr. Woodruff. "Today our witness lights for Christ are burning in more than 42 countries of the world. This great candle brings us all together in one great fellowship."

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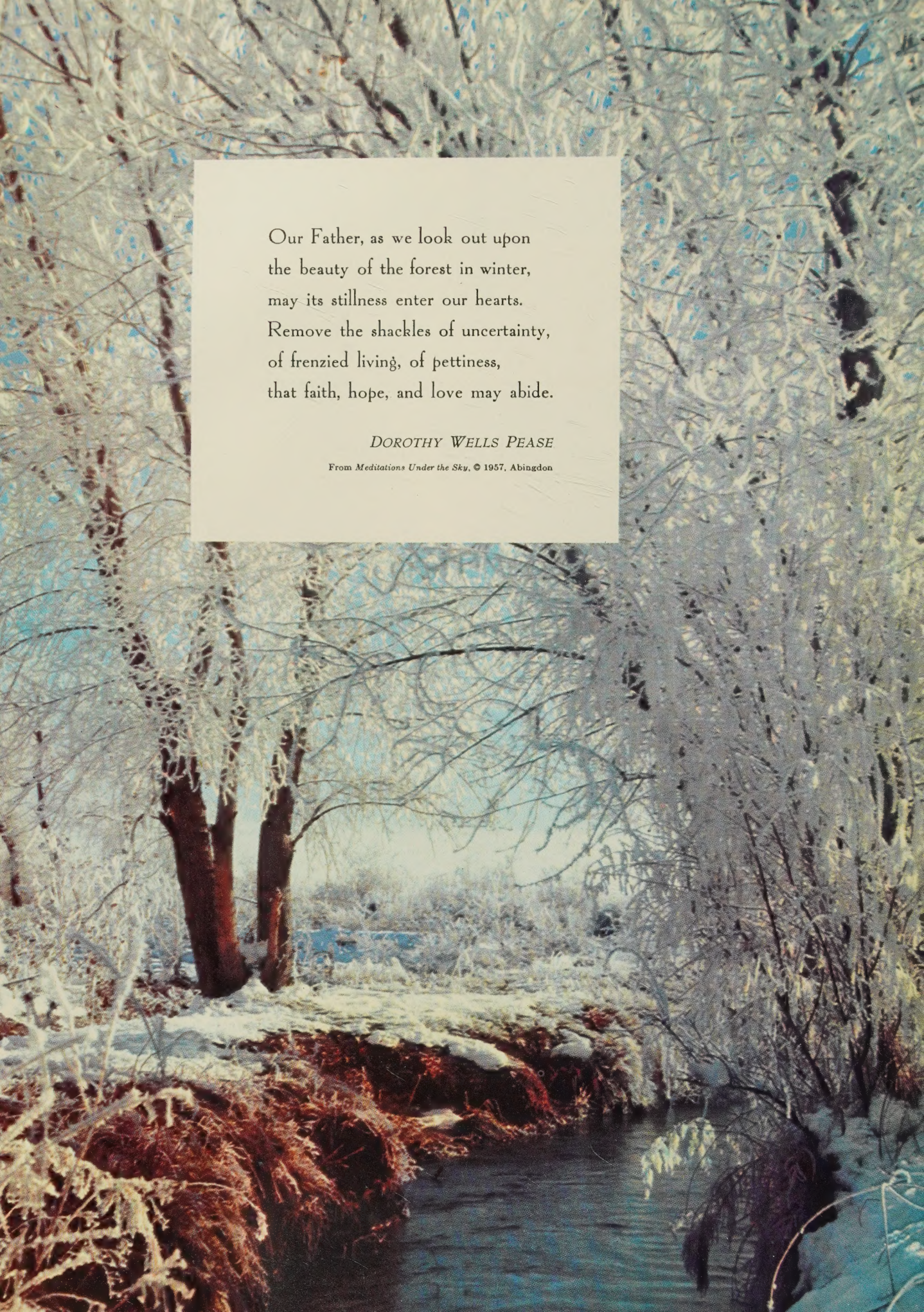


Our Father, as we look out upon
the beauty of the forest in winter,
may its stillness enter our hearts.
Remove the shackles of uncertainty,
of frenzied living, of pettiness,
that faith, hope, and love may abide.

DOROTHY WELLS PEASE

From *Meditations Under the Sky*, © 1957, Abingdon

JANUARY, 1959

SAN FRANCISCO Area *NEWS* Edition / Together

175 Men Attend Annual Convocation

One of the largest annual convocations of Methodist Men in California-Nevada Conference was held November 7-9 at Mt. Hermon.

Fifty-two churches were represented by 175 registrants.

The Rev. Gerald O. McCulloh, director of Methodist theological education, said "It is not enough to accept the grace of God, but it is a Protestant responsibility that the saved must become saviors."

The Rev. Berlyn V. Farris, director of Methodist district evangelism, called upon men to "let the church have the advantage of your experiences and skills."

The Rev. Robert Leslie of Pacific School of Religion, in the Sunday sermon, declared that "what motivates a man is mostly in his commitments, and success derives from the degree of commitment to an assignment."

The Conference Board of Lay Activities made plans for the third annual series of Bishop's Dinners for Methodist Men. Expanded to one in each district, they will range from February 20 in Santa Rosa to March 12 in Nevada.

Newly chartered Methodist Men's clubs include:

Pine Church, San Francisco, where Wallace Nunotani, an upholsetery worker, is the first president.

St. Paul's Church, Vacaville, where the first president is George L. Sabean, teacher in the California Medical Facility.

Laymen's Day programs reported:

Lodi—Lay Leader C. W. Campbell conducted both morning services, with Frank Stocking and Wayne Field as speakers.

Lovelock, Nev.—Men had the entire service, with a message by Oren Sassman and an interpretation of Laymen's Day was presented by Paul K. Gardner.

Madera—Lay Leader Kenneth Martin was in charge, with Presbyterian layman Paul Chez speaking.

Visalia—Lay Leader Scott Nelson gave the sermon, while Jerry Girdner, official board chairman, gave an interpretation of Layman's Day.

Grace-Yuba City—While laymen conducted the service, the pastor helped ushers take up the offering.

Consul Dominador Amor, representing the Republic of the Philippines in San Francisco, was the speaker for a Methodist Men's benefit dinner November 10 in Fellowship Church, Vallejo.

Newest blood bank formed is that of Concord Church, sponsored by its Methodist Men's Club.

National leadership was shared by separate conference gatherings for ministers and laymen. From left are Dr. Gerald O. McCulloh and Dr. Berlyn V. Farris, speakers at Glide School of Evangelism and Men's Convocation; G. Clifford Pettygrove, president of Glide Foundation, and Dr. Clare N. Pettit, lay leader.

Ministers of the area helped break ground October 26 for the first unit of the year-old Lakewood Church, Sunnyvale. The $40,000 multi-purpose building will let the congregation move services, classes and other church activities out of the nearby parsonage.

Women Explore Peace

Some of the "Stepping Stones to a Christian World" were subjects for the fall meeting of California-Nevada Conference Woman's Society at First Church, Fresno. Some 800 women attended. Mrs. Ted Baun is president.

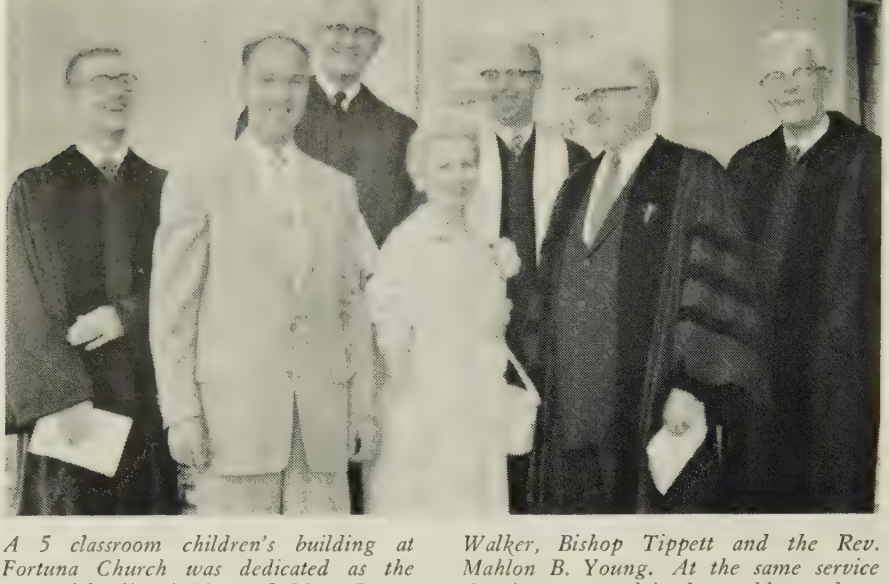
Mrs. E. M. Tilton of Moscow, Idaho, Western Jurisdiction WSCS president, said that "the stepping stones are too far apart," and called upon the women to challenge youth with today's opportunities to bring life to the world's peoples.

The Rev. Robert W. Moon of San Leandro, and the Rev. Kenneth W. Adams of the host church, who spent the summer in Japan helping establish rural churches, told of their experiences and resultant beliefs. They said parents' problems and concerns for their children in Japan are similar to those here, and that Japanese youth also love to play and sing but face more perplexing changes than do our youth.

In the summer's work and attendance at the August 6 A-bomb anniversary in Hiroshima, the ministers found no bitterness toward Americans but a lack of understanding as to our continued testing of nuclear weapons and as to our encouraging them to rearm in spite of their constitution.

FATHER OF BISHOP

The Rev. Chong-Pil Kim, who has been elected as the new bishop of the Korean Methodist Church, is the father of the Rev. Ha Tai Kim, member of California-Nevada Conference.



A 5 classroom children's building at Fortuna Church was dedicated as the memorial gift of Mr. and Mrs. Garnet Eckardt (foreground). With them from left are Philip Comfort, Pastor Ray Magnuson, District Superintendent Carl E. Walker, Bishop Tippett and the Rev. Mahlon B. Young. At the same service Comfort was ordained an elder and received the torch from Young, who was the first person to enter ministry from this church. The dedication was well attended.

Missionaries to Africa

Missionary service in Africa is ahead for the Rev. and Mrs. Richard Kendall of Elmhurst Church, Oakland, who are leaving the pastorate December 31 to start a year and a half of training prior to being sent into the mission field.

The Kendalls will spend the next six months at Kennedy School of Missions in Hartford, Conn., then a year in Belgium studying language and government before going to the Belgian Congo, probably in September, 1960.

The minister's eventual work assignment is not known, but missionaries in the Congo conferences normally air district superintendents in organizing new churches and training pastors.

Kendall, 33, is a graduate of University of California in public health, spent two years as director of the Fresno area migrant ministry, then was pastor at Olivehurst for 2½ years before going to Oakland.

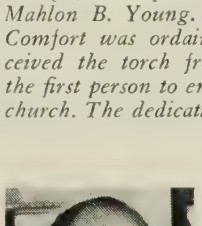
He is a graduate of Pacific School of Religion.

Mrs. Kendall also graduated from University of California, where the couple met at the Wesley Foundation. They have two adopted children: Debra, 4 years, Japanese-American, and Jimmy, 18 months, Chinese-Puerto-Rican, both born in California.

New Conference Exec

Addition to the Conference staff this year of an assistant business manager has brought to Conference Headquarters, Vance Carson, active churchman and businessman in Fresno.

Carson, assistant to Dr. Frank Webber, and an employee of the new Conference Council, will be responsible for bookkeeping and other services such as statistical studies, duplicating and mailing, purchase of supplies, camps and special events registration.



Mr. Carson

During 17 years as a member of First Church, Fresno, Carson has served as chairman of the finance commission, treasurer and every-member canvass chairman. Earlier he was a member at Kingsburg. He has been comptroller of Kyle and Co., steel fabricators and jobbers.

Mr. and Mrs. Carson are residing in Burlingame. They have a daughter, Mrs. Byron (Bobbe) Clemons of Sacramento, and two granddaughters.

Christians Should Lead

"As long as we call ourselves Christians, we have to be willing to be looked to as examples," the evening audience was told at this year's Glide School of Evangelism.

The speaker was the Rev. Gerald O. McCulloh, director of theological education with the General Board of Education.

Some 160 persons, mostly pastors, attended the three days of training on the message and the methods of evangelism.

Dr. McCulloh declared also that "the revelation of God is not the whole story; the rest is the redemption of man. . . . A Christian who is redeemed is called to live redemptively."

The Rev. B. V. Farris, district director of evangelism, also spoke.

Tulare Marks 75th Year

Seventy-five years of organized Methodism in *Tulare* were celebrated in an anniversary program headed by Dr. and Mrs. R. J. Young.

Bishop Tippett spoke at the Sunday service. The program also included a banquet, historical display and the launching of an expansion crusade, in which more than $85,000 has been pledged.

Methodist worship in Tulare began prior to 1880 in a room adjoining a bar. First appointment was in 1881, the first building in 1882 at the present site and incorporation in 1883. The present sanctuary was built in 1913 and the educational building in 1949.

The *Fresno Japanese Church,* which celebrated its 65th anniversary October 25, was organized by 14 young Japanese workers. The program honored three members who have served the church more than 50 years—Mr. and Mrs. Yasumatsu Domoto of Sanger and Ichizo Kitahara of Reedley.

Fiftieth anniversary of *Atwater Church* was observed November 9, with a service in which three former pastors participated and with a "This Is Your Life" program. Subject of the latter was Mrs. John Klingelhofer, one of the charter members.

Oldest in the city, the Atwater Church was founded by the Rev. George Steed. It has seen gradual expansion and improvement over the half century and now has launched a campaign to provide for the first buildings on a new five-acre site.

Announce Pacific Tours

Two around-the-world tours (in 65 and 72 days) are among the travel groups being sponsored this year by College of the Pacific. All tours are open to all interested, with college credit possible.

President Robert E. Burns will take a group eastward from January 15 to March 21 via England, Germany, Austria, Turkey, Egypt, Israel, Cyprus, Lebanon, Pakistan, India, Siam, Philippines, Hong Kong, Formosa, Japan, Korea and Hawaii.

Much the same route, in the opposite direction, will be covered by a group leaving June 17 led by Dr. Alonzo Baker, professor of political science.

Over the Christmas holidays will be a flight to Mexico; March 21-28, missions tour, and August 4-19, Beaver Trail in the Northwest, both led by Reginald R. Stuart, director of California History Foundation.

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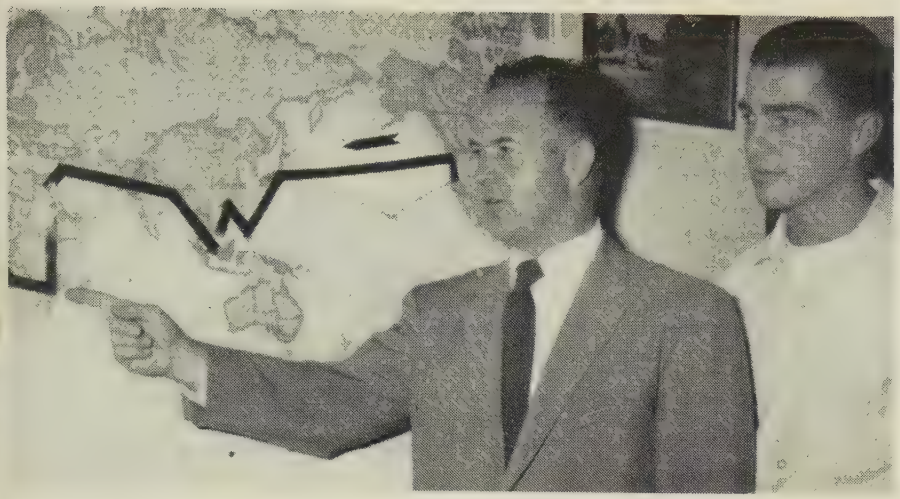


The Rev. Donald H. Baldwin and his son, Donald L., view the route they are now following on a four-month round-the-world pilgrimage to see Methodism in action.

Baldwins on World Tour

After two and one half years as executive secretary of the Conference Board of Evangelism, the Rev. Donald H. Baldwin has taken a sabbatical leave and is on a world tour with his son, Donald L.

They left in late November and, after visiting Japan, have spent much of December in the Philippines training visitors for evangelism, speaking and working with MYF gatherings. They will proceed to Hong Kong, Singapore, India, Rhodesia, Sarawak and other lands before returning home in April. Special work is planned in India.

Mrs. Baldwin is visiting with her parents in Florida.

SPIRITUAL RETREATS SET

Spiritual growth retreats for California-Nevada ministers are scheduled in January for the second year, sponsored by the Conference Board of Evangelism.

Extended in length this year, they will be January 5-7 (noon to noon) at White Sulphur Springs and January 7-9 (6 p.m. to 6 p.m.) at Mt. Hermon.

Complete $36,000 Unit

With winter rains late in arriving, California-Nevada churches have continued with busy building projects.

Brentwood Church has completed a 4,500 square foot educational and social wing, with fireside room and seven classrooms. Of block construction, the unit cost $36,000, including sanctuary rug, kitchen remodeling, some redecorating and landscaping. Consecration by Bishop Tippett was scheduled for December 14. Nelson Abbott is building committee chairman.

The sanctuary of *Parlier Church* was rededicated in September, following redecoration, removal of the balcony, installation of acoustic tile and folding doors, a $5,000 project. Chancellor Tully C. Knoles of College of the Pacific gave the address, as he had for the original dedication. Earl P. Ruth was chairman of the alterations committee.

Ground was broken October 19 for social hall and classrooms for *El Sobrante Church, Richmond,* first unit on its new site at Appian Way and Argyle Road. The old church has been sold, but Methodist services are continuing on a revised schedule.

St. Francis Church, San Francisco, cleared itself of debt with a $2,000 payment on its multi-purpose building erected when the church was organized in 1948. The payment was in co-operation with donations from Conference and General Boards of Missions. Chairman of the church finance commission is Ray Goldsworthy.

Bishop Tippett officiated at the October 19 consecration of the $60,000 sanctuary for *Shoreview Church, San Mateo.* In use since last Mother's Day, this is the third unit of the church, founded in 1945.

The new educational unit of *First Church, Sunnyvale,* was consecrated October 5 by Bishop Tippett, in connection with the church's 60th anniversary.

Methodists Turn Authors

Newly off the presses are four books from the experiences and pens of California-Nevada Methodist authors.

One of the best-known stories will be "Growing Up," the life story of Bishop George A. Miller, now residing at Lafayette and who celebrated his 90th birthday last July 8.

Bishop Miller and his father organized all the Methodist Episcopal churches of their day in Fresno County.

Ministers may receive a copy by writing his daughter, Dr. Evelyn Miller Berger, 315 14th St., Oakland 12.

Also in the biographical line is "Andrew Johnson Bigney," story of the late professor of Evansville College, written by the Rev. John Winkley, curator of the Conference archives at Pacific School of Religion.

First Novel

A "first novel" has come from the Rev. Thomas M. Robertson of Hughson, under the title of "World at My Feet," published by Greenwich Book Publishers. The contemporary story is laid in a California setting.

"I Will Write You a Song" is the name of a new book of poems by Miss Ona M. Rounds of First Church, San Jose.

Also in poetry, Mrs. George Young of Church of the Wayfarer, Carmel, won third place in a national contest.

Among authors of articles in recent magazines are Mrs. Howard Stickland of Calvary Church, San Jose, in *World Outlook;* the Rev. Robert O. Smith of Lodi and the Rev. Robert A. Panzer of First Church, Sacramento, in *New Christian Advocate,* and the Rev. Elliott L. Fisher of San Jose in TOGETHER.

DAHLBERG HERE JAN. 15

Annual meeting of Northern California-Nevada Council of Churches will be January 15 at Oakland Scottish Rite Temple, with Dr. Edwin T. Dahlberg, president, National Council of Churches, as the speaker.

At the dedication of a pair of seven-branch candelabra to St. Mark's Church, Sacramento, by its Senior High MYF are Bruce Dolder, retiring MYF president; the Rev. David MacMurdo is the pastor, and Harold Hickman is chairman of the official board.

RIDING . . .

THE CIRCUIT

Newly appointed vice-president for university affairs at Boston University is the Rev. George A. Warmer, member of California-Nevada Conference and former pastor of First Church, Oakland.

James McGiffin of Los Altos, Christian eduaction worker with the Division of National Missions, was one of three leaders for a series of 18 churchmanship schools for laymen in Alaska churches, during November.

Overseas representatives of the conference in 1958 included the Rev. and Mrs. Douglas Henderson of Albany, who spent most of two months in Europe with their three children.

Among winning candidates in the November 4 election was Charles B. Garrigus of First Church, Reedley, for the Assembly of the California Legislature.

A protest against recent bombings of churches, synagogues, and schools has been issued by Willows Ministerial Association, including the Rev. Rowland J. Martin, Methodist pastor. It stated, in part: "To remain silent in the face of such antisocial acts gives assent to evil. Nor can we take it for granted that the community understands we deplore such acts. . . . The people attacked are our brethren."

Addresses for three conventions were given during November and December by the Rev. Gene W. Carter, Metropolitan District superintendent. He spoke for the California and Oregon Farm Bureau Federations' annual meeting, and for the Oregon Council of Churches' annual convention.

Long a missionary to China, the Rev. Frank C. Gale retired again this year, as minister of visitation at Trinity Church, Bakersfield.

Back from a seven-week trip to Japan is the Rev. Alpha Takagi of Tacoma Japanese Church, who accompanied a shipment of Heifer Project. He also was a delegate to the World Convention on Christian Education.

Wedding bells rang October 19 for Harry Loy, lay speaker serving as pastor at Dutch Flat Church, and Mrs. Eva Grable. Both are members of St. Mark Church, Sacramento.

For the first time in 18 months, the Rev. L. W. Reneau conducted services November 16 at the Oroville Church. He was pastor there at the time of an auto accident in which he and Mrs. Reneau were injured seriously. Still under rehabilitation in San Francisco to regain use of his arms and legs, Mr. Reneau visited the church and received new members.

Golden wedding anniversaries have been observed by Mr. and Mrs. Ed. Woodruff of First Church, Oakland, October 28; Mr. and Mrs. Charles Carriker of First Church, San Francisco, October 7; Mr. and Mrs. Walter Staley from Tuolumne to Aldersgate-Chico; Harold M. Barnett to Tuolumne; William C. Small to Montague and Hornbrook.

Members of a Nevada "know your church" tour are shown crossing the street to Conference Headquarters, with leaders the Rev. Earl Morris at right and Darrel Cain at left. Twenty-two persons from First and St. Paul's Churches, Reno, and Sparks Church visited several Methodist institutions and offices in two days.

BISHOP TIPPET ON RADIO

In addition to his talk each week on the "Faith of Our Fathers" broadcast, Bishop Tippett broadcasts reports on his recent good-will tour to South America on December 21 and 28, as the guest on "People and Places," sponsored by Northern California-Nevada Council of Churches, at 9:15 p.m.

In recent weeks, Bishop Tippett also has been the speaker for the annual meeting of Pine Tree Council of Boy Scouts in Millbrae and participated in ground breaking for the new Methodist Theological Seminary in Ohio. On December 28 he was speaker for the annual hymn festival at First Church, Los Angeles, where he was pastor at the time of his election as bishop.

DEATH ENDS MINISTRY

The ministry of **the Rev. Robert G. Reis** of Oroville ended with his death October 21, following a lengthy illness and heart operation.

Mr. Reis entered the ministry in 1934 and came to California in 1939. He held pastorates at Eureka, Los Banos and Dinuba and once served as a Navy chaplain.

Michael Ng, an 11-year-old member of St. Mark's Sunday school in Stockton, died in October of a blood disease. He was buried in a football uniform and with a football cradled in his arm. Although he never could play on the field, watching the game brightened his last days. He was the son of Mr. and Mrs. Edwin Ng.

CHANGES OF APPOINTMENT

Changes of pastoral appointments by Bishop Tippett include the following:

Dodds B. Bunch from Centenary-Modesto to Oroville; Virgil W. Jackson from Sebastopol to Centenary-Modesto; Lewis A Whitehead from Wesley-Modesto to Sebastopol; Harold Caton of Selma, November 11; Mr. and Mrs. Nile Fisher of Woodland.

Recent church staff additions include the Rev. Lee Workman, retired member of Minnesota Conference, as assistant at Milpitas and Roselawn-San Jose; Ronald Greilich as minister of music and youth at Lake Park-Oakland; Miss Marjorie Casebier as director of Christian education at Epworth-Berkeley; Bill Curtiss as youth director at Centenary-Los Angeles. Virginia Schwab as director of Christian education at San Bruno.

FANS SUPPORT 'TALK BACK'

On both sides of the camera, Methodists are providing good support for the television series, "Talk Back," in its initial run in San Francisco Area.

The 13-week series is due to conclude January 11. It is seen at 8 a.m. each Sunday on KPIX, Channel 5, San Francisco.

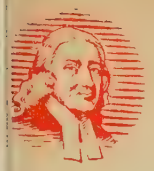
Dr. Evelyn Miller Berger of Eighth Avenue Church, Oakland, was moderator for three programs. The Rev. Daniel D. Walker of First Church, Oakland, will be moderator for the final two in January.

Members of the studio discussion groups have included Mr. and Mrs. Franklin C. Stark and Mrs. Daniel Walker of First Church, Oakland; the Rev. Myron Herrell of Burlingame; Dr. George A. Willey of First Church, Palo Alto; the Rev. Chester Lewis of Trinity Church, San Francisco, and G. Clifford Pettygrove of Epworth Church, Berkeley.

BISHOP KENNEDY TO SPEAK

College of the Pacific's Founders' Day, January 13, for the second year will have as its speaker a Californian who became a Methodist bishop. He is Bishop Gerald Kennedy of Los Angeles, a 1929 graduate.

The 1958 speaker was Bishop G. Bromley Oxnam, who was born in nearby Sonora.



Is thy heart right, as my heart is with thine? Dost thou love and serve God? It is enough. I give thee the right hand of fellowship.

—John Wesley (1703-1791)

. HERE are three things everybody thinks he can do tter than the other fellow—build a fire, run a hotel, d coach a football team."

In his recent book, *Bury Me in an Old Press Box* . S. Barnes, $3.75), sports writer **Fred Russell** credits at remark to Bob Higgins of Penn State. Russell, a dicated Methodist layman who presents his third nual All-American Methodist grid teams on pages -27, has a few observations to make on the Game of fe. "The Referee explained the rules; the rules got oken right off the bat; a penalty was inflicted . . . nishment forever from the Garden, and the guilty man ould henceforth have to *work* for a living. You can ok it up yourself if you don't believe me."

One day last June an old grad named **Willard M. plinger** went back to deliver the commencement ad- ess at Ohio State University. He enjoyed talking to e students that day, telling them many of the things u'll find in his *A Sharp Look Ahead 25 Years* [page]. For Kiplinger has been looking ahead, professionally, r almost 40 years. Businessmen learned about his fore- sting abilities away back in 1923 when he founded and came editor of the *Kiplinger Washington Letter*. Later, e noted reporter-editor found an even wider audience his magazine, *Changing Times,* where he still looks ead—with amazing accuracy and reliability.

If a certain state we dearly love must take a back t to Alaska in size, Fort Wayne, Ind., also must make m on the platform for Methodists of the Big Country. while back, we announced Fort Wayne as the first S. district to adopt TOGETHER's All Family Plan of bscribing [*Ft. Wayne Shows the Way,* October, 1958, ge 1]. Now the Rev. Fred McGinnis of Anchorage, perintendent of the Alaska Methodist Mission, relays e great news that Alaska has become the *first state* to opt the All Family Plan!

So, appropriately, all Alaska Methodists will receive is issue, which devotes eight color pages to *Methodism's ake in the Newest State* [page 35]. And to introduce **our cover** shows salmon fishermen at work plying eir trade as vigorously as did the disciples of old—so gorously, in fact, that the territory we bought for $7.2 illion has returned $2 billion in salmon alone!

—YOUR EDITORS.

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Attention Camera Fans!

TOGETHER's *readers helped us earn this bronze medal, showing George Washington kneeling in prayer. It was awarded by the Freedoms Foundation of Valley Forge in honor of* America the Beautiful, *another photo feature made up of color transparencies from readers.*

YOUNG New Englander Samuel F. Smith became a Baptist preacher the same year he wrote *America* for a children's Fourth of July celebration at a Boston church—1832. He didn't have a new tune for his verses; he merely set them to an 18th-century air that happens also to be Britain's national anthem. And though he already had written several of the many popular hymns he was to write during his lifetime, he could hardly have dared dream that in years to come his *America* would become one of the first songs American children learn to pipe in public or Sunday school —that it would be warbled by women's clubs, boomed out by men's groups, quavered by oldsters, and sung wistfully by homesick Americans abroad. But because *America* has become perhaps the favorite patriotic song of the American people, TOGETHER has chosen it as the theme for a new color pictorial feature on this land of ours. And we want you readers to be the editors of this feature by sharing the color transparencies you have taken which you feel catch the spirit of the old hymn's stirring phrases. This will be TOGETHER's third great pictorial feature based on readers' photos. Last May you helped us show the life of *The Christian Family at Work, Play, Love, and Worship*. In August, 1957, your photos pictured *America the Beautiful* so eloquently that it brought TOGETHER an honor award from the Freedoms Foundation. Now we are counting on you to help us develop a third equally inspiring color pictorial feature around *America*.

Check your files for color transparencies (not prints or the orange-colored negatives from which Kodacolor prints are made) that catch the spirit of *America*. Or take new pictures to illustrate its phrases. Send us as many slides as you wish, but with return postage please. For any 35-mm slide used we'll pay $25, for larger transparencies $35 with all reproduction rights becoming the property of TOGETHER. We'll take all reasonable care in handling and will return those not published. All transparencies must be received by February 10, 1959. But don't wait! Send yours today to:

PHOTO EDITOR, TOGETHER, 740 N. RUSH ST., CHICAGO 11, ILL.

America

My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing;
Land where my fathers died,
Land of the pilgrims' pride,
From every mountain side
Let freedom ring!

My native country, thee—
Land of the noble free,—
Thy name I love;
I love thy rocks and rills
Thy woods and templed hills;
My heart with rapture thrills,
Like that above.

Let music swell the breeze,
And ring from all the trees
Sweet Freedom's songs
Let mortal tongues awake,
Let all that breathe partake,
Let rocks their silence break,—
The sound prolong.

Our fathers' God, to Thee—
Author of liberty,
To Thee we sing;
Long may our land be bright
With freedom's holy light,
Protect us by thy might,
Great God, our King.

S. F. Smith.

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(J. T. Adams, tenor)
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(Lew Charles, organ — Charles Magnuson, piano)
Just a Closer Walk With Thee, Whispering Hope, The Peace That Jesus Gives, Jesus Is the Sweetest Name I Know and ten additional favorites.

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(Vocal — duets and solos — Trombone, Choir)
A New Name in Glory, My Jesus I Love Thee, If We Could See Beyond Today, Day by Day and eight more songs you'll love to hear.

THE MELODY FOUR QUARTET W-3015-LP
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THE SACRED MUSIC OF FRANK BOGGS W-3014-LP
(Frank Boggs, bass, and Don Hustad Chorale)
Lead Me Gently Home, If You Know the Lord, God Leads Us Along, When Children Pray and seven more of your favorite hymns.

PIPE ORGAN AND CHIMES W-3002-LP
(Hugh Waddill, organist)
He Leadeth Me, Fairest Lord Jesus, Saviour Like a Shepherd Lead Us, Have Thine Own Way Lord, Day Is Dying in the West and five more beautiful songs.

HYMNS IMMORTAL W-3043-LP
(Baylor Religious Hour Choir, Leroy Yarbrough, director)
Crown Him with Many Crowns, Jesus Shall Reign, Let Us Break Bread Together, Melody Divine and seven other songs you'll love to hear.

BESIDE STILL WATERS — Vol. II W-3042-LP
(Lew Charles at the NBC Pipe Organ)
Let the Lower Lights Be Burning, The King's Business, It Pays to Serve Jesus, I Walk with the King and six additional favorites plus a medley.

MOMENTS FOR MEDITATION W-3033-LP
(Bill Mann, baritone)
There Is a Fountain, He Smiled on Me, When God Is Near, Thy Will Be Done and seven more wonderful hymns.

THE SEVEN LAST WORDS W-4002-LP
(Performed by the incomparable New Jersey Oratorio Chorus)
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AUGUSTANA CHOIR W-4005-LP
(Henry Veld, director)
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FISK JUBILEE SINGERS W-4007-LP
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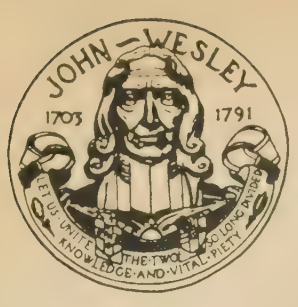

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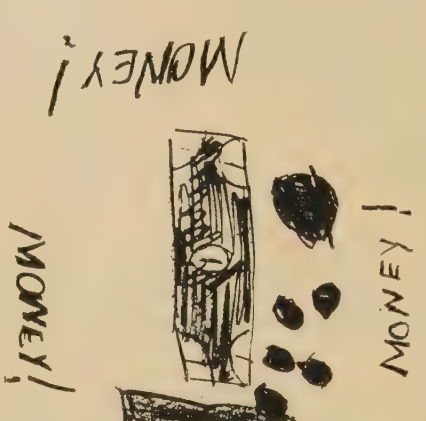
Selected Bits from Your

Letters

Parents' Eyes Opened

(Name withheld)

This drawing is entirely the work of our seven-year-old—in response to your invitation for children's drawings [see November color pictorial]. We send it because she asked us to—not because we expect it to be published!



It teaches us one thing—that our home emphasis has been too much on money and not enough on the spiritual. Now we shall endeavor to improve the situation.

Ordinarily we publish letters with names of authors, of course. But to cause no embarrassment to anyone, we make an exception in this case. We are sure other parents will read with interest and heed with zeal.—EDS.

More Short Stories?

MRS. ENOCH B. LARSON
Leavenworth, Wash.

The November issue was a disappointment. Of 74 pages, 10 were given to children's crayon drawings. Granted, you are publishing a family magazine and the subject was a good one. But couldn't we have more reprints of short stories, perhaps more on Methodist mission work, and more about Methodist colleges and Wesley Foundations?

Together Goes to College

NINA SUE DUGGER
Fort Worth, Tex.

TOGETHER has been a rich source of supplementary reading for myself and other members of a class in "Marriage and Family Living" here at Texas Wesleyan College. Many of these articles have served as the basis for interesting classroom discussions.

Champagne Unlimited?

GERTRUDE BECKER
Indian School
Flandreau, S.D.

I was very happy to see the December issue, as usual. The lovely pictures, the good reading, and the inspiration that it always brings.

Then my eyes hit *Drinking on Airlines?* [page 26]. I read it and not one paragraph said that only two drinks of champagne were allotted on Western Airlines. I went off the rocket then. Once a man sitting next to me had four drinks—each time being served by the stewardess without his asking. Another time the little old man across from me had his glass filled six times. So the "two drinks" is out!

Re: Moslems and Christians

PERRY O. HANSON
Iola, Kan.

Moslem and Christian Can Be Friends [November, 1958, page 18] inspires me to write a few words. I lived for seven years just over the wall from a great Moslem community in China. Yes, Christians and Moslems all believe in God; St. James (2:19) states that even devils do also. We are *Christians* and so it is the Christ part that puts us in a different category from Moslems.

Of course, Christians and Moslems can be friends, but it is quite another matter to talk about co-operation. Moslems today are in a great missionary campaign to win converts. Jesus said, "No one cometh unto the Father but by me," and so it is for every Christian to be increasingly interested in leading the followers of Mohammed into a knowledge of Jesus, not as a prophet but as the Savior of the world.

'Bro. Van' *Did* Preach in Salem

ROBERT W. LIND, *Pastor*
Denton, Mont.

I am writing in response to several letters in TOGETHER [November, pages 8-9] on the question of where "Brother Van" held his first service in Montana.

Because I am in the process of writing a book on his life and work, I have in my possession some authoritative materials, including a great many things written by Brother Van himself.

em I find evidence that Brother Van quently preached in saloons, and was e good friend of many of the saloon n in Montana Territory. But he did t preach in a saloon on his first Sun- y in Montana!

alanced Boy' Identified

MERLE ZANE BAGLEY
Redlands, Calif.

You are to be congratulated on the esentation of Roy Coble in *Unusual ethodists* [November, 1958, page 28]. no is the "balanced boy" standing on head? I can tell you. He is David nbach, son of Prof. William Umbach, no teaches German at the University Redlands.

Thank you. We wondered—and are re many readers did, too.—EDS.

ore Study, Less Work?

SAM COLE
Hartfield, Va.

The advice given by Dr. Richmond rbour to D. D.'s question about work- one's way through college [*Teens gether,* October, 1958, page 43] is sleading. His reply is true for second- e colleges and universities but in the st-class schools required reading has en increased so much that one can- t work and do his studies as the ofessor requires. Today one must be scholar and not one who is merely ndying for a position.

hat Protestants Need . . .

FRANK AND JEAN HANAWALT
Seattle, Wash.

Thank you for your excellent article *Why Don't Methodists Have Paro- ial Schools?* [November, 1958, page]. Both as people working in the blic-school system and as Methodist rents, we are grateful for this objec- e, clear statement of the case.

We feel, as Protestants, that we need ny more such articles presented in s unemotional, factual way that help to understand our beliefs and actices. So often, we *feel* strongly out something and *know* we are right, t lack the information to support our se. We do not want to quarrel with

Correction

The artist of *Adoration of the Shepherds,* on page 1 of *Together* for December, 1958, was incorrectly identified as Bartolome Murillo, a Spanish artist. Instead, the caption should have noted that this painting is from the school and workshop of the Bassanos, an Italian family of artists who lived in the 16th and 17th centuries. —*Eds.*

Her hobbies include music and cooking

Pennsylvania Cook Wins Awards at Two Fairs

The Harold Ames family hits plenty of high notes—in music *and* cooking! Of course, Mrs. Ames is the prize-winning cook of the family, and here she and daughter Beth take time out to show off her awards. Mrs. Ames, of Clark's Summit, won all ten last year at the Pennsylvania Farm Show and Fall's Overfield Fair.

Of course busy Mrs. Ames uses Fleischmann's Active Dry Yeast. "It's fast and easy," she says, "really dependable."

You cooks who bake at home will be making holiday treats with Fleischmann's Active Dry Yeast. It's so fast and easy, and keeps for months on your shelf. Holiday time is a good time to try the new pizza recipe, too—it's right on the Fleischmann package. And so easy . . . just add yeast to biscuit mix for real Italian pizza crust. Get Fleischmann's Active Dry Yeast . . . it's the best.

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others' rights to believe and worship God as they see fit, but if we are to give our children a firm faith, we need to understand it with a foundation of facts.

Raiders—and a Hymn

CHAPLAIN T. J. KLEINHANS
Sioux City Air Base, Iowa

Fast Falls the Eventide [November, 1958, page 33] overlooks a personal problem in the life of Henry Lyte. An Anglican, his church had just been raided for members by the Plymouth Brethren, who claimed certain ties with the Wesleys. Almost his whole choir left. These he memorialized with the phrases, "When other helpers fail" and "O Thou, who changest not." When the hymn was published, he sent copies not only to his church members but to those who had left him.

A Tremendous Trifle

MRS. W. A. McCULLOUGH
Van Nuys, Calif.

I have just laid down the November TOGETHER which I read with interest, as always. But in the hymn *Fast Falls the Eventide,* a favorite of mine, there was something that did not ring true. As I read it again I noted the error in the third verse. What power in a single letter!

Sorry. Our proofreaders blinked and the office gremlin did his worst! "Fail" of course should have been "foil."—EDS.

Rader . . . Fighting Sky Pilot

MARI SANDOZ
Ellsworth, Neb.

My sister, Mrs. Robert Pifer of Gordon, Neb., sends me your Barnabas review of my book, *The Cattlemen,* [November, 1958, page 55] and I note the request for additional information about "Reverend Rader" of Buffalo, Wyo., who sided with homesteaders in the Johnson County War of 1892.

Old-timers never called this man anything but "Reverend Rader" or "The Rev" in my interviews with them. But the foreword of the 1935 Grabhorn Press edition of A. S. Mercer's *Banditti of the Plains* (republished in 1955 by University of Oklahoma Press, $2) has him as the Rev. M. A. Rader, who was "a Methodist divine of Buffalo who became popular after he thrashed a cattleman in a street brawl!"

No doubt the Methodists of Buffalo could give you an account of this fighting Methodist. There is a great story in these frontier Methodist sky pilots from the Rio Grande to Canada!

I am pleased with TOGETHER, particularly with the material on nature, on other peoples, and on the United Nations. I am convinced that the whole man—the whole being—is always aware of his kinship with the ground he wa on, and with all the world, and peoples that the sun sees in his trave It is this meaning of the title TOGET that I like.

A thank you—and a sweep of editorial sombrero to the author of Jules and many another classic of Old West.—EDS.

Parole Brings the Problems!

CHAPIN D. FOSTER
Tacoma, Wash.

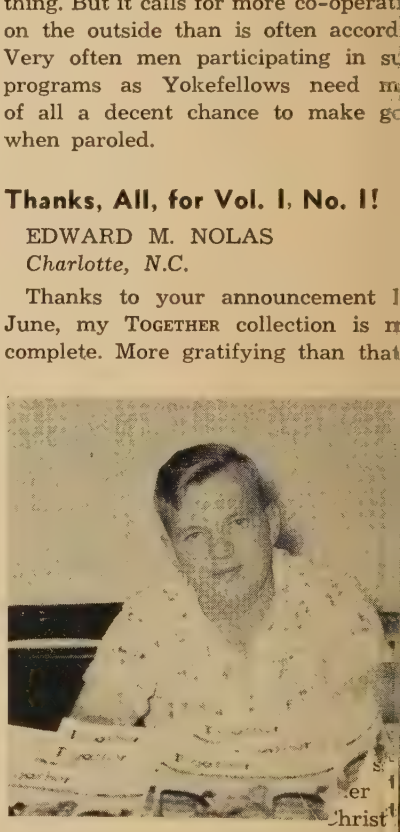
My congratulations on William Worden's splendid article, *They We the 'Yoke' Behind Walls* [August, pa 12].

I know something of the work goi on at McNeil Island Penitentiary a feel this Yokefellow program is one the most constructive activities carr forward in an institution which is tryi to make rehabilitation mean som thing. But it calls for more co-operati on the outside than is often accord Very often men participating in su programs as Yokefellows need m of all a decent chance to make g when paroled.

Thanks, All, for Vol. I, No. I!

EDWARD M. NOLAS
Charlotte, N.C.

Thanks to your announcement I June, my TOGETHER collection is n complete. More gratifying than that



Nolas: He's a first-issu

the fact that we have so f readers. To date I have re copies of Vol. I, No. I, and 80 more.

It has become impossible fo answer all these letters and and personally thank each pers has sent me a copy. Please rel of this responsibility by publish heartfelt appreciation.

We're delighted that Mr. Nolas for help" brought such an outpo He has sent us some of his extr I, No. I's—so we can supply cop other readers seeking them.—EDS.

Together / NEWSLETTER

DMIT RED CHINA TO UN? Churchmen differ on admitting Red China to the UN. The World Order Study Conference, sponsored by the National Council of Churches, recently recommended a UN seat for the Chinese Reds, plus U.S. recognition of the regime. The recommendation—which, its authors said, does not imply approval of Communist policy in China—drew immediate fire from some church leaders. The Rev. Norman Vincent Peale, Bishop Herbert Welch, and Gen. Robert Eichelberger were among those who criticized the Conference stand. On the other hand, some Methodist groups already have gone on record as favoring seating Red China in the UN. [For pro and con views see Should the United Nations Admit Red China? March, 1957, page 24.]

ONPOLITICAL FARM AID. Bishop Gerald H. Kennedy of Los Angeles is in Africa this month looking into farm machinery needs there. He is one of five incorporators of "Agricultural Aids Foundation" organized by Methodist layman Keith Smith, Long Beach, Calif., to buy and ship new types of simple farm machinery to underprivileged countries.

HOOSE METHODISTS TO RUN HOSPITAL. The Holston Conference and national Methodist Boards of Hospitals and Homes will operate the $3 million hospital now under construction at the Atomic Energy Commission community of Oak Ridge, Tenn. People of the community voted 4,209 to 2,950 to give the 175-bed hospital to the Methodists to run. Congress has ordered the government to relinquish control over all community installations by 1960.

ETHODIST MEMBERSHIP UP 1.31 PER CENT. The Methodist Church in the U.S. and its territories during 1958 had a net gain in membership of 1.31 per cent, or 125,287 members, over 1957. The official count by the church's statistician places the total membership now at 9,691,916 compared with the 1957 figure of 9,566,629. The increase was a little better than that shown between 1956 and 1957 when the net gain was 121,809 members or 1.24 per cent. During the next 12 years the church membership is expected to reach the 11-million mark.

NS ON SUNDAY SPORTS. The Youth Fellowship Council of the New England Methodist Conference frowns on the Sunday-afternoon sports activities of some Boston high schools. Describing such games as harmful to religious programs, it suggests interscholastic sports be held only on the six other weekdays.

(*More church news on page 65*)

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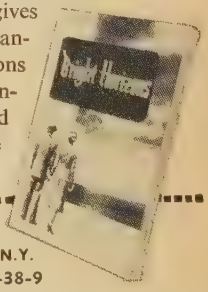

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"You know how it is, sometimes you just don't sleep right. Take me, I was tired at night, but I couldn't seem to settle down. Began to get me down, I'll tell you.

"Finally, I went to the doctor. He said sometimes this can be caused by too much coffee. Some people just can't take all the caffein in coffee, especially at certain times. He suggested I switch to Postum, told me Postum was 100% coffee-free—couldn't keep anyone awake.

"So, I started drinking Postum. I liked it—and I liked the way I slept and felt. Why don't you give Postum a try? You'll like it, too—and so will your family."

Postum is 100% coffee-free

Another fine product of General Foods

Personal Testimony **By ED BECK**

Lesson for the Living

August, 1955: Ed Beck and Billie Ray are married.

Towering six feet seven inches, Methodist minister-to-be Ed Beck was a basketball natural. At the University of Kentucky he captained the varsity and played on the 1958 NCAA championship team. Now studying at Candler School of Theology, Emory University, he shares this moving testimony as he told it to Jerald Huntsinger.—Eds.

EARLY in 1957 I was a junior at the University of Kentucky, playing center on the Wildcat basketball team. Hundreds of miles away, in a Macon, Ga., hospital, my wife lay dying of an incurable disease. I had wanted to stay at her side those months, but she insisted I continue my education and my basketball. She wouldn't have me sitting around, waiting for her to die.

One Saturday night, flying to Macon after a game, questions churned in my mind. Why did Billie have to die? Would I find her better this time? Worse? Or would I arrive too late?

Early the next morning I knelt by her bed. "Billie," I asked, "is there anything you want to tell me?" She looked me full in the eyes. "Yes, Ed," she said softly, "one thing. Always remember I'm all of God's and he is all of me."

Scarcely a month later we buried her pain-wasted body. Only God knows why Billie had to die so young. But I know this: her attitude through months of suffering showed me, and countless others, how to live. Faith—that was her secret strength. Not the vague kind we so glibly talk about, but the kind one *lives*.

Billie was a nurse and intended to become a doctor. Then, after I had finished college, we planned to marry and go to the mission field together—me as an evangelist, Billie as a doctor. But fate had other plans. Billie was bothered by a slight pain in her upper chest. Doctors diagnosed the trouble as Hodgkin's disease, for which no cure is known. Five years they gave her; maybe only three.

Billie accepted this news calmly. I couldn't. How could a loving God permit such a thing for one who had dedicated her life to healing others? But, praying together, we found strength to face the future. I wanted to be married right away; Billie was strictly against it. Finally, she agreed—on one condition. "Ed," she said, "no matter what happens to me, you'll finish your education and keep on playing basketball." It was a hard bargain, but I gave my word.

Just three weeks after we married in August, 1955, Billie became ill again. This time doctors offered no hope; death might come any time. Now I fiercely rebelled. I demanded in prayers that she be spared. But Billie gently rebuked: "Ed, don't pray for healing. Just pray that God will give me complete understanding."

Though in almost constant pain for over a year, Billie rarely talked about death. Instead, she did all she could to cheer others. The head doctor at the incurable cancer clinic said her attitude changed the outlook of nearly every other patient there. And letters from all over the U.S. testify that she inspired fresh faith for thousands who had lost all hope.

As the end drew near, Billie's spirit never faltered. I stayed at her bedside those last five days. The final afternoon she reached for my hand, smiled faintly, and whispered, "Ed, don't ever forget that I love you." Those were her last words.

A few weeks later, I stopped for lunch in a small Kentucky town. My waitress stared, then asked, "Are you Ed Beck?" When I said yes, tears formed in her eyes. "My husband has Hodgkin's disease," she said simply. "All he does is sit around and feel sorry for himself. How can I help him?"

We sat down and I told her about Billie's complete trust in God. I suggested that she and her husband read the Scriptures and pray together, as Billie and I had done. And as we talked, I realized that Billie's death had not been in vain. Her demonstration of faith always would live as an inspiration to others.

Pining for 'the good old days'? You'll stop if you'll take

A Sharp Look Ahead

By W. M. KIPLINGER
Editor, Changing Times *and* Kiplinger Washington Letter

YOU'RE YOUNG, let's say somewhere between 20 and 60—youthful enough, anyway, to be interested in 1984. I've been picking brains of specialists who *must* know what's ahead. Let me share with you what I've learned about the next 25 years.

First, for a sampling, let's take a five-year chunk, 1959 to 1964. If normalcy isn't too old-fashioned, let's use that word here. Science will continue as usual to amaze us with its discoveries and inventions. Prices will go on going up. There won't be a world war. The "cold war" will continue to shift from the military to the economic front. And that's why we should give special thought to 1963, for it will start the greatest spurt of material growth this country has ever known.

A boom? Yes. We can foresee and date it because young folks born 20-odd years ago rushed to get married and rushed some more to have babies. America never saw a baby boom like the one that started during World War II and continues even up to now.

Out of that baby wave, some 25 years later, will come a wave of marriages starting in 1963, sure as shooting. That means a building boom, demand for millions of new houses. Demand for furniture, furnishings, garden hose, and lawn mowers. Add new things produced by the new technology. More people, wanting more things, and more things crowding the markets—that's the combination which will make the boom!

But what new things, you ask, will we have by 1984? Well, I hesitate to list them, for I wouldn't be surprised if you're like the old country woman who had never seen a giraffe. When she did, she said, "I don't believe it!" But hold your horses, here we go. Here's what you will see:

Man-controlled weather.

Electric power produced from atoms—but coal, oil, and gas still used as fuels.

Television screens on the walls of your rooms—and TV in color, of course.

Electrostatic wands for the wife to dust her house.

Automatic dishwashers that can be wheeled to tableside.

Telephones that reach almost anywhere in the country merely by dialing.

Air conditioning in almost every new home—some of which will be heated, lighted, and cooled by rays from the sun, with the apparatus in the roof.

Windows that close automatically when it rains.

Bed blankets that cool you.

Luminous ceilings to light your home.

Paper throw-away clothing.

Electronic cooking—in just a few minutes.

Some foods preserved by radiation—not canned, n frozen.

Shopping by television from your home.

I remember when I regarded radio as a pipe drea television as science fiction, and the airplane as a tric gadget—fun to see at county fairs. My father was carriage maker, so I knew the automobile would nev replace the horse. An automobile, an enclosed one that, in every garage? But presto! Miracles have be performed before my eyes, and more are to come. L me expand the list:

Intercity mail delivered by rockets.

Airplanes and trains powered by atoms. (Remember t old steam locomotive and the old diesel?)

Space travel by people, probably even to the moon.

Television across the oceans, sure. (That means seeing a hearing people in other lands, right in your own home.)

Fresh water from the sea. (Think what that could me to fertile but arid lands, say in the Sahara.)

The beginnings of food from the sea—new kinds of foo not just fish, for millions of people.

New metals, new combinations of metals, to do all kin of marvelous jobs—not now possible.

Rearrangement of molecules to make new plastics, t tiles, metals, medicines, building materials.

The common cold finally licked.

Cancer and heart ailments probably controlled.

Old people living five years longer than they now and having the wherewithal to live it out.

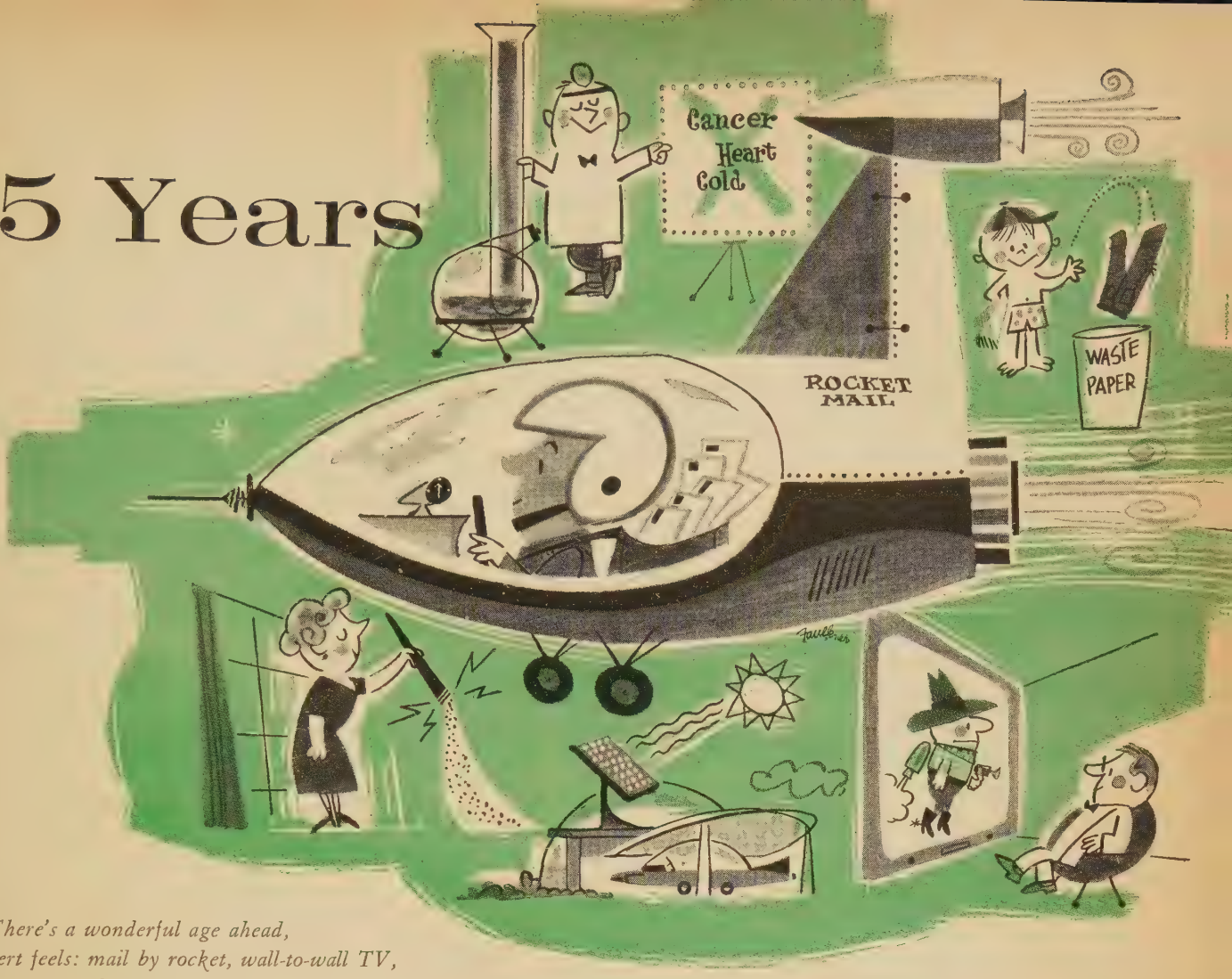
So much for miracles of technology and science. Che up with me in 25 years. You'll probably find that I *und* stated. Now let's tick off some trends in other areas.

Politics. The two-party system will continue in t country. First one party will be in, then the other. T so-called center will move further to the left over the lo pull of decades. The middle of the road will eventua be lefter, not righter.

Labor will not form its own party. It will work throu one already established. Unions will have their ups a downs, but over the long pull they will grow. They w be cleaned up. They will become more responsible, the general public interest.

Federal and state governments will do more coll orating as states develop stronger muscles. Fede government will do more financing or underwriting big industries such as railroads. People will refer to t as a growth of state capitalism, but it won't be doctrina or theoretical socialism. It will be earthy, practical, a generally accepted—step by step.

25 Years



There's a wonderful age ahead, his expert feels: mail by rocket, wall-to-wall TV, electrostatic dust wands, throw-away clothing—and much more!

Taxes. They will rise. You youngsters will pay more axes than your parents did, and you will gripe the same ay. Federal taxes will go down a little, but not much. Defense will be with us a long time. Full peace will ot be in your lifetime, human nature all over the world eing what it is. State and local taxes will go up a good eal, just because people will demand so much more nd better service from their state and local governments -for schools, hospitals, social services, and utilities.

Prices. They're going up, too! In 25 years most things ill cost about 50 per cent more than now. Remember is today when you get around to talking about how to andle your family money and how to plan your affairs hile you are young.

Farms and Cities. The number of farmers will ontinue to decline as a movement to towns and cities ontinues, but we'll have bigger farms and more ma- hinery. [See *What's Ahead for Farmers?* by Charles . Shuman, August, 1958, page 29.]

The cities will continue to grow outward, the suburbs xtending much farther than now. (That's a good tip you ever scrape together enough money to buy land r real estate.) In due course, a number of people will ove from the suburbs back to the cities—when their hildren are raised and on their own.

Downtown, the cities will be done over and rehabilitated. Many slums will be going or gone. In their place will be new homes, new apartment buildings, new shopping centers, new traffic arteries, and a system of parking lots. The rebuilding of our cities internally will be one of the major enterprises, and it will pay off—in money, health, and human welfare.

Also, people will move from region to region, as their changing work requires. The growingest areas, in terms of population, will be Florida, California, and the Southwest—because of climate and retirement.

Education. Schools will be better. That's insured by the tremendous burst of agitation and dissatisfaction about them these days. We'll have better physical facilities, more teachers, more teaching. We'll have better teachers, too, with higher status—an incentive which goes far beyond pay. I can *not* foresee the time when we shall have fully licked the teacher problem, however.

As for colleges and universities, there's both good news and bad news. One thing fairly certain is that all the colleges and universities put together cannot grow fast enough to take care of all the young people approaching college age. There must be more screening and selection. Entrance requirements must be higher.

More postgraduate work for a number of selected stu-

dents? Yes, of course. The times will require it. And not just in science and engineering, either.

State universities will not grow in numbers as fast in the future as they have in the past. But they will have more branches. Some will be two-year schools, like higher high schools. In the main university will be a smaller proportion of undergraduates, a higher of postgrads.

Private, independent, or church-related colleges will have to have public money, whether they like it or not. We can't get along without them, and in the long pull many of them just cannot finance themselves. [See *Methodists Still Start Colleges,* October, 1958, page 24.]

Public money for scholarships, both federal and state, will be coming along—some of it within five years.

WORLD AFFAIRS. The great issue will be: (1) Communism, and (2) the rise of the backward nations.

Communism will persist, but Communist peoples will discover some merits in the private enterprise system, and will graft these features onto Communist ideas and methods. The Communist zeal will shift from militaristic aggression to trade or economic competition, and the United States is going to have its hands full devising new setups for world trade.

We, too, will be compelled to borrow or adapt some features normally catalogued as socialistic, such as government capital participating with private capital to do big jobs that can't be done by either alone.

There will be no world war between Russia and the West because both sides are too much afraid of starting it purposely, and both sides will avoid slips that might start it accidentally. Partial disarmament, or limitation of the A and H-bombs, is coming within 10 years. But don't expect too much too fast. A big Defense Department will be with us through your lifetime.

As for the backward nations—in Africa, in the Middle East, and in Asia—they will rise and progress, and we in the United States, after considerable faltering and fiddling around, will help them to rise and progress.

Underprivileged peoples are gaining privileges and opportunities pretty fast. It's true of Negroes. This progress is certain to continue, but social progress will lag behind material progress just as it has in the past, because human minds, ideas, concepts, and prejudices of all kinds are so much less flexible than materials.

Things of the Spirit. So far I have been speaking mainly of materialistic gains. Some people contrast them with spiritual qualities. To me, the two seem intertwined and interrelated, one and the same, two sides of a coin. The only trouble is that some people fix their eyes on one side of the coin and never turn it over.

As a people, we have made great material progress for which, deep down, we know we are thankful even though we do not always stop to think and say so. Yet we all have moods of looking back to "the good old days." In those good old days we had smallpox, and children slaved in factories to get the family enough to eat, and people died young from overwork and from maladies that were taken for granted.

I see merit in the modern bathroom and kitchen. It is good to have radio and TV. It is fine to have roads and motor machines that let us visit our next-door neighbors 50 miles away. It is thrilling to have efficient spectacles and hearing aids, nylons, anesthetics, self-liquidating mortgages, hi-fi records with music both good and bad, nursery schools, frozen orange juice, eight-hour work days, five-day weeks, insecticides, garbage collection.

It enriches life to have frozen string beans in the winter, cheap plastic toys at Christmastime, enough clothes, and enough food to make the kids grow taller than their parents. The can opener and the can to open seem to me to be boons.

All these things show material progress, and material progress can be good for the spirit. Sometimes it isn't, but that's because of a lag in the cultivation of the spirit and not a fault of material progress itself.

Churches are making notable growth both in membership and in physical plants. They will grow much more in the quarter-century ahead. Partly it's because of the country's material prosperity, and partly because the big crop of young parents, scheduled for the '60s and thereafter, will want religious education for their children. (Already you can see this in the suburbs and in suburban churches.) But mainly it is because our people are religious, deep down.

Like many Americans, I believe in a spirit, a system, a law, an intelligence that permeates everyone and everything, a great design beyond the limits of comprehension. The simple word is God. I believe in God.

This is a force that unifies the universe. It accounts for the veins in a blade of grass, the hiving of bees, the slant of the sunlight this afternoon, the chin of the grandpa, and the chin of the grandchild. These things are miracles, but they are merely details in the law of God. To whatever extent I can bring myself to be in tune with this universal law, to that extent I am good.

MOST Americans, I believe, are moved by religious impulses not only in personal but in domestic and foreign affairs. Sometimes this is concealed because we don't talk and brag about our religion. We tend to keep it under cover—but it's there, nevertheless. We are, in fact, a more religious people than we dare to admit.

Each of us at times feels beaten down by frustrations, overwhelmed by things that seem wrong with the world. The Russians are awful. The atom bomb may blow us up. Taxes are a burden. Public service is full of corruption. Gambling and rackets are widespread. There's venality in college sports. Youths are drafted—for what? Schools are too crowded. There are traffic jams and floods and airplane crashes. Europe does not appreciate our aid. People are dying of cancer and heart disease. Children still are crippled by polio. Morals are not what they used to be. The world is going to pot—so we say to ourselves in these moods.

But take off the blinders. See the world as a whole and life as a flowing stream. Each generation has more advantages and privileges than the generation behind it. These advantages do not always bring character and sense of responsibility, but they do not necessarily undermine them, either. I have faith that the young generation 25 years hence will be an improvement over its predecessor—notwithstanding the murmurings of anxious parents.

Paul-Henri Spaak, Secretary General, North Atlantic Treaty Organization.

Without a shot being fired in anger–

Europe Is Pulling Together

By ***PAUL-HENRI SPAAK***

Burly and dynamic, they have called him, but there is nothing of the bull-in-the-china-shop attitude about this soft-spoken and courteous Belgian who, since May, 1957, has headed NATO. Now on the verge of 60, Paul-Henri Spaak has focused his crowded career on a single purpose—bringing together the clashing countries of Europe. Once, at 39, Belgium's youngest prime minister, he has had high international responsibilities and has often been decorated.—Eds.

MARK January 1, 1959, as momentous for Europe and the entire peace-loving world. That day begins the first of three four-year stages that will level tariff barriers among six European countries. Almost 130 million people live in this area.

No longer will Belgian lace pause at the French border to pay duty, nor West German tools halt at the Dutch custom house. Among France, West Germany, Italy, Belgium, the Netherlands and Luxembourg there will be no restrictions on imports or

exports. There will be a COMMON MARKET—and we have good reason for spelling it in capitals.

Look ahead a dozen years to the end of the transitional period that is now beginning! Goods, capital, labor, and services will move freely across frontiers in the European community. Frontiers once closed in war will be neighborly borders.

The effort to bring Europeans together into a peaceful community is not new. It reached some strength after the First World War, but later events estranged our countries instead of bringing them together. We moved slowly toward the second conflict on a world scale. That over, we drifted until the Communist thrust at Prague in 1948 made us realize that we might be entirely submerged by Soviet imperialism.

Then came into being the Brussels Treaty in 1948, signed by the United Kingdom, France, the Netherlands, Belgium, and Luxembourg. The following year it was reinforced by the Washington Treaty which brought together these nations with other European countries in view of the organization of their collective defense with the assistance of the United States and Canada.

It was not until May of 1950 that the European Coal and Steel Community was born, drawing together France, Germany, Italy, and the three Benelux countries (Belgium, the Netherlands, and Luxembourg) in an effort to pool resources of coal, steel, iron ore, and scrap. It also was known as the "Schuman Plan."

A voluntary military association through the medium of a "European army," the European Defense Community, was tried, but it failed to overcome political obstacles. Then, in 1955, at Messina, Sicily, the six countries that had banded together to free restrictions on trading in coal and steel proclaimed the startling proposal for the Common Market.

The treaties were ratified at Rome on March 25, 1957. That was a great day for Europe. The Pan-European movement had risen from the ashes. This Common Market treaty offers a chance for economic co-operation and growth. No longer may economists speak of "little Europe" or "sick Europe."

Europe is not sick now! Belgium, my country, with only 9 million, is not little in the sense of trading potentiality when viewed as of 1969 or 1972, when the integration of the community is fulfilled. The United States has only 20 million more consumers in the home market than has our community.

Nor is Europe longer to be regarded as incurably sick. True

enough, Europe has been sick. F years, this continent was on the pa of decline, leading toward decaden The world no longer looked for decisions, its guidance, to the gre cities of the Atlantic and the Med terranean which symbolized ou civilization for 25 centuries— Athens, Rome, Paris, Londo Madrid, Vienna. In comparison wi the United States and its record swift economic progress over years, ours were underdevelope countries.

This Common Market agreeme is based on the idea that Europe c be, must be saved. The malady grave, with complications econom and political and also moral—that spiritual. I am most anxious abo the spiritual health.

That brings me to EURATOM the European Atomic Energy Co munity. In existence since January 1958, this organization binds t same six nations into an agreeme about nuclear power. It would bu up the technical know-how, promo investment and the development atomic installations, and provide sufficient supply of nuclear fuels the field of peaceful uses of nucle energy.

All this is closely related, as I see to the future of Christian civilizatio with its special concept of ma founded on respect for human p sonality.

The other qualities of our livi have come from that basic conce We Europeans must and do adm that we have not reached perf tion in applying the moral princip of our civilization, that the day complete democracy and liberty a social justice has not yet arriv among us; but now all we ha achieved in maintaining respect human personality is menaced.

I will immediately identify th menace: it is Communism. I convinced that we are living in o of those epochs of history when t civilizations confront each other a contest for survival. And I anti-Communist, not because Co munists are for the nationalizati of industry, or because they against capitalism; nor because differences on economic and soc questions. I am anti-Communist cause I know that Communism not merely one political party m

the left than other parties, as so
any people still believe. Instead,
ommunism is an experiment in
rming a civilization, in creating a
y of life and manner of thought,
system of human relationships,
astically opposed to our civiliza-
n. Communism denies and spurns
e individual man.

As I see it, the fight against Com-
unism is, in great part, an eco-
mic campaign. Because the future
longs to great communities, Eu-
pe must organize its life so that it
comes a great community for pro-
iction and trade. That can be done
thout loss of individuality for the
rious peoples. And I firmly be-
ve that, if we succeed in uniting
urope economically, we shall surely
rive at political unity.

As soon as economic collaboration
akes its effects felt in everyday com-
erce, you will see the beginnings
an intellectual awakening in
urope. The peoples will see their
vn unrealized capabilities; they
ill be roused in imagination, dis-
very, and invention. They will find
er-new means to produce, trade,
d use goods; and they will develop
w intellectual interests.

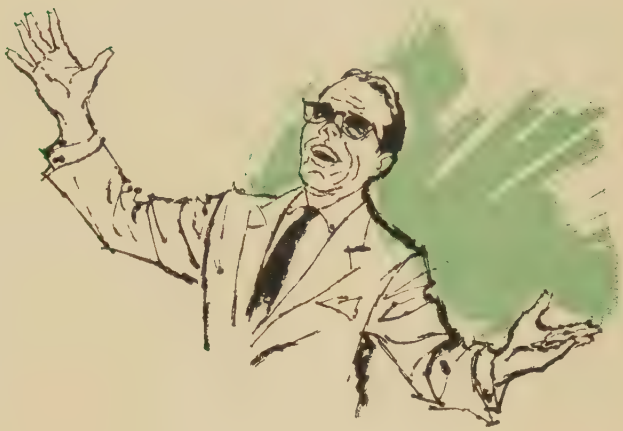
The creation of the Common Mar-
t and the Atomic Energy Com-
unity is probably among the fore-
ost of European achievements. I
lieve it ranks with the French
evolution.

It is in keeping with the spirit of
e times. When Britain's Prime
inister Macmillan met with Presi-
nt Eisenhower last year, their com-
uniqué contained this sentence:
"The future, the fate of our coun-
ies, no longer lies in independence;
is only in interdependence, in the
mmon use of our resources and in
e sharing of our tasks, that we
all find our economic progress and
ir security."

It is so with us in Europe. Most
the grand projects of history have
me to fruition only through the
e of force, threat, or violence. But
ir only arms in this day's trium-
al march have been our insistent
peal to wisdom and intelligence,
ir call for human solidarity.

Without force or violence, we have
ought about a revolution so neces-
ry and so profound that it perhaps
ill make all other revolutions un-
ecessary.

Let's Live Enthusiastically



By ROY L. SMITH

THE ANCIENT Greeks spoke of enthusiasm as "the divine fire of the soul." It is the quality of mind and heart which contributes more to the spirit of triumphant living than any other grace or gift.

To be able to throw all of one's soul into a game is one of the first identifications of a champion. To be able to sing or play with abandon is one of the first marks of an artist. To be able to live to the limit is to achieve life at its best.

"He has never found much fun in life because he has never been able to escape from his caution," said a woman of her husband. "He has missed at least half a dozen chances to make a modest fortune because he was unwilling to take risks. He has never been able to achieve any real success because he has always lived in terror of failure. He has never been really good or really bad, because he could not let himself go."

Yes, there is something glorious in the heroism of one who can throw all of his skill, power, and dedication in on the side of some splendid cause.

There are people in every congregation who are never quite able to surrender themselves to the mood of worship. They sing hymns listlessly. They mumble the words of the responsive reading. If they listen to the sermon, they guard their emotions lest they be swept away by the preacher's passion. And when the collection is taken they have their generous impulses under perfect control.

There was something sublime in the way those American lads on Iwo Jima raised the shot-down colors again amid a hail of shot and shell. They were truly living to the limit. It was this quality of life that Jesus was insisting upon when he said that his disciples, to follow him, must turn their backs on home, parents, fortune, and fame.

It is the man who can listen intently who gets most of the sermon. It is he who is able to forget caution and give with abandon who finds his stewardship a rewarding experience. One of the explanations of a mother's love is the fact that every mother goes down into the valley of the shadow of death that a new life may begin. It is the Christian who has gone to a Crucifixion who rises in a Resurrection.

To drag one's feet is to sap one's spirit; to move cautiously is to come to a standstill; to speak always with constraint is to be drowned out by the crowd; to be just a little religious is to be almost irreligious.

And now abideth faith, hope, and charity; these three, but all of them with enthusiasm!

Introducing a new series of visits to homes of

PEOPLE CALLED METHODISTS

Me

Everybody in Athens, 8,618 of them, knows the twins. Here they chat with the editor of the Post-Athenian.

The Qualls pose before their white frame home: Herman and Frankie, and their daughters, Linda, Judith, Jane, and Frances.

e Qualls of Athens, Tenn.

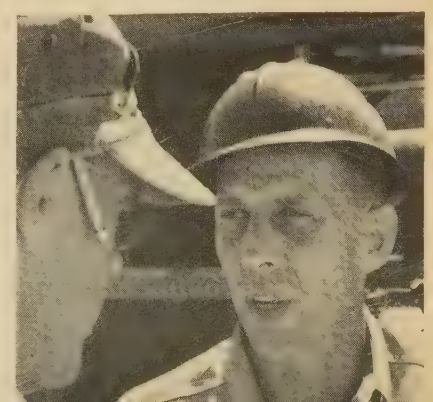
AWAY BACK in 1781 over in England, John Wesley wrote A Short History of the People Called Methodists. *With its emphasis upon people—rather than, say, theology or liturgy—the title reveals one of the open secrets of why Methodism is the largest Protestant church in the USA (9.6 million members). So pictorial visits to typical Methodist homes are appropriate for* Together, *The Midmonth Magazine for Methodist Families. The series will range from coast to coast—every other month.*

It starts this month with the Qualls in Tennessee, not far from the populational center of American Methodism. They're pictured above—Herman, tanned and rugged from outdoor work as a construction superintendent, and his wife Frankie (her mother wanted a boy, hence the name), a public-health nurse. Obviously Linda and Judith, 18, are twins; then come Jane, 13, and Frances, 9.

Sundays find all six Qualls attending Keith Memorial Methodist Church in Athens. Each is active in some work, father as a steward and member of the Board of Evangelism, mother in the Adult Fellowship. The four daughters find time to work with MYF and church school as members or teachers.

Herman and Frankie are, in the words of the twins, "the most wonderful parents any person could have; they inspire us to do things worthwhile." And so they have!

Few twins can match Linda Faye and Judith Kaye for beauty, scholarship, leadership, and service. These blue-eyed Southern belles are identical twins with almost identical accomplishments—but with dissimilar goals. First-born Linda is at Rollins College, Winter Park,

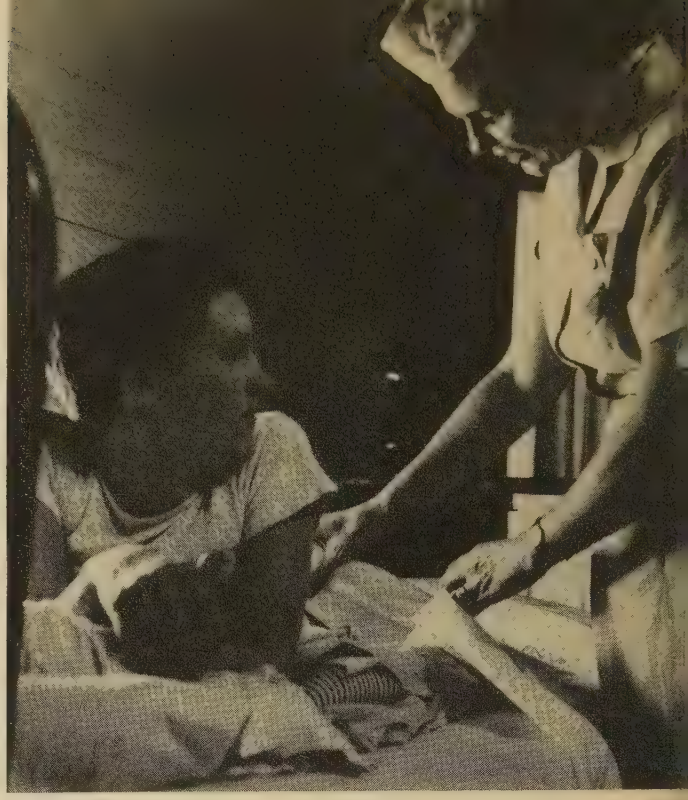


Herman is in charge of building a new paper plant.

Meet the Qualls—*continued*

Mother and Dad both work—and the girls keep busy too.

"According to our blueprints . . ." Herman goes over details with his foremen. Now a construction superintendent, he was once a carpenter on atomic installations at the Oak Ridge "A" plant.



As a public-health nurse, Mrs. Qualls visits all kinds o patients. Here she calls on Earl Franks, 16, a friend, who was paralyzed in an auto accident. Occasionally she drive 150 miles a day. Mrs. Qualls trained at St. Thomas Hospita in Nashville, where twins, Linda and Judith, were later born

"Handy man in jeans"—that's Jane. A ready, willing, and able helper, both indoors and out, she mixes cement for a new addition to their modest cottage while Dad wields the shovel.

An eager young schoolmate, his eyes a-twinkle, shares a secret with Frances.

Beauty and brains can go together!

la., on a $4,400 Achievement Scholarship, studying to e a diplomat. Judith, at Tennessee Wesleyan, also on scholarship, hopes to be an obstetrician.

In 1957, Linda was head of Tennessee's Future Homemakers of America (FHA), and Judith was president f Girls' Nation. One of their big thrills that year was heeting President Eisenhower in Washington. Currently, hey are serving with TV personality Dick Clark as o-chairmen of the 1959 March of Dimes Teen Age rogram for The National Foundation.

While in McMinn County High School, Linda and udith were members of the National Honor Society, National Thespian Society, the band, and FHA. They vorked tirelessly for the Teens Against Polio drive, were feguards at the Athens pool, camp counselors, and hampion tennis players.

But they are individuals, too. Judith wrote for the chool paper, *Pow-wow,* was head cheerleader, and avors a youth who plays football at Tennessee. Linda eld several class offices, was head majorette—and likes baseball star at Rollins. Linda plays the flute and iccolo, her sister the saxophone and trumpet. They lways dress alike, but wear different hairdos. Neither

The boys take time for some tennis

Meet the Qualls—*continued*

Here's a story all families know, soon or late.

twin believes in "going steady"—at least not as yet.

Jane, now in the eighth grade, and cute Frances, a fourth grader, show signs of following in their big sisters' footsteps in both looks and activities. Jane, president of her Intermediate MYF, is a champion tennis player and a dedicated Girl Scout. Frances has just started her career as a Brownie.

The Qualls are a close-knit, but out-giving family—typical of the People Called Methodists.

A sober moment. This unposed photo of the Qualls family was snapped by TOGETHER'S *photographer the night before Linda was to leave for college.*

Farewells said, Linda—first to leave the family nest—starts toward her plane

"Good-by now, Frances. Be good!"

Hospital Sojourn—Jr. Style

By CECILIA L. SCHULZ

TO SAY "good-by" is to die a little, say the French, ...otly. But one leave-taking which entails dying much ...ore than "just a little" occurs when heavyhearted ...arents turn over to impersonal strangers a newly hos-...talized child.

To turn one's back on an ailing chick at the very ...oment when one most longs to offer the comfort and ...pport of parental arms is to die not a little, but a ...ttle at a time!

For the sick youngster, admission to a hospital usually ...cludes a series of unpleasant features—departure from ...me, separation from parents, discomfort or pain, ...ight at being precipitated into an alien atmosphere, ...prehension as to what may happen next! No use ...etending, hospital sojourns are not fun for the kiddies. ...ot at the beginning, at any rate!

However, there are ways by which thoughtful parents ...n ease the acute emotional distress of a hospital-bound ...ild and make this separation more bearable for all.

Probably the greatest help is an example of calmness. ...he seasoned pediatric nurse will tell you that the ...rigs she admits to her domain—excepting the youngest ...ildren—almost always take their behavior cue from ...companying adults. A poised, confident mother im-...arts her composure to the youngster; an eye-dabbing ...rent, as a rule, has a terrified, struggling child to ...rn over to the nurse.

Having been pediatrically inclined for years, I feel ...at I may call myself an expert at junior-version hos-...tal admissions. My professional services are dispensed ...tween 11 P.M. and 7 A.M. Nocturnal hospital admis-...ons are never casual. Emergency, or at least great ...gency, is the order of the night. Yet, even among ...ese, the pajama-clad, blanket-wrapped tyke accepts ...e as a helpful friend when the parent indicates that ...ch, indeed, I am.

The process of shockproofing a child's hospital ini-...ation may begin long before the actual admittance. ...low does the youngster feel, for one thing, about doc-

The average doctor has a way with little people, charming them into a co-operative and friendly mood. Everything else being equal, children can learn to love the family physician.

tors and nurses? If he grows up with assurance that the man in white and his helper, the lady in white, are friends rather than enemies, entrance into a place bristling with such people will be a far less trying experience.

Office visits to the family doctor for routine check-ups and preventive shots often serve as an introduction to the medical faculty. These visits can have a pleasant flavor, if planned with a pinch of foresight and a dash of common sense. The smart mother, knowing that even the most amiable child may become excited or irritable when overtired, adjusts her offspring's routine to include a late-morning bath and nap on the day that a waiting-room session cancels the usual afternoon rest period.

Her schedule, carefully thought out in advance, permits a leisurely lunch and unhurried take-off for the doctor's office, thereby eliminating any confusion in connection with the occasion. While dressing the toddler—best bib and tucker, of course—for office visits, the wise mother assumes a pleasant air rather than a lamb-to-the-slaughter attitude. Under her guidance, the waiting room interlude becomes a relaxed period of picture-book perusal, new toy investigation, or delightful encounter with other small-sized heel-coolers.

When, finally, the sanctum sanctorum is reached, she chats cheerfully with the doctor, avoiding a long face or agitated tone of voice even if she has a serious problem to discuss. Her air of confidence and trust assures her child that the physician and nurse are in the "people who are good to know" category.

The outrage of needle-sticking and indignity of momentary nudity notwithstanding, early visits to the doctor's office can be managed in such a way that they are remembered by young sprouts as a necessary part of growing up and not as grim visits to a torture chamber. The average doctor has a way with little people, charming them into a co-operative and friendly mood. Everything else being equal, children can learn to love the family physician and to respect his judgments. Such sentiments come in mighty handy when and if a child requires hospitalization!

When I was sick and lay a-bed,
I had two pillows at my head,
And all my toys beside me lay
To keep me happy all the day.
—Robert Louis Stevenson

An example of calmness at the time of admission and early establishment of a happy relationship between youngster and doctor aid in reconciling the child to hospitalization.

Morale bolsters of a physical nature may be in order when preparations are being made to leave for the hospital. Countless times a pediatric nurse has blessed a mother for packing her child's favorite blanket or pillow, or a beloved doll or cuddly toy animal. These familiar items provide immeasurable comfort to a home sick child, especially at night.

An absorbing toy, such as a kaleidoscope, a "magic slate, a puzzle, a new book or doll, a new outfit for favorite doll, a crayon coloring book—any of these ma offer distraction for a small surgical patient during th preoperative period and the postoperative days. "Specia for the occasion" bedroom slippers, pajamas, dressin gowns, hair ribbons, and barrettes often works wonder as tear dispellers, once the wheel chair or ambulator stage of recuperation has been achieved. Taboo, for ob vious reasons, are bubble pipes and solutions, wate pistols, games having minute parts, breakable plasti toys, musical instruments, and noisemakers. Such thing annoy others, and add to the nurse's work.

THE baby accustomed to a pacifier should not be de prived of this solace when hospitalized. Mothers, fear ful that doctors and nurses will look down their nose at such a device, sometimes leave this prop at home Bad habit or not, a period of hospitalization is not propitious time for such "cold turkey" treatment of small one.

Of great assistance to the nurses is a written list o the little one's normal habits and possible idiosyncrasie An intelligent mother will jot down any food or dru allergies her child may have. Such data may be of vita importance. Other titbits of information can save th patient hours of plaintive unhappiness or indignan howling, especially if he or she has not yet reached th age of free speech. By being tipped off in advance tha a baby has been a belly sleeper since birth, that a youn stalwart is an habitual climber who may need a net ove his crib, that a small newcomer is teething or familia only with his nickname, the nurse who will serve a temporary mother to the child is better equipped to fi that role satisfactorily.

Other pertinent facts, to be put in writing, concer an infant's feeding schedule, including formula an amount usually consumed, and, in the event that th little one has been vomiting or has rejected feeding the hour at which nourishment was retained.

Whether or not a yearling has graduated from bottl to cup, and has been promoted from diapers to trainin panties, the particular terms used at home for bathroo service—these facts of life, if made known at the time o admission, can assist the young patient to an early ad justment and save time and effort for the nursing staf Too, the careful mother lists information regarding he child's most recent defecation and any treatment o medication she may have administered at home.

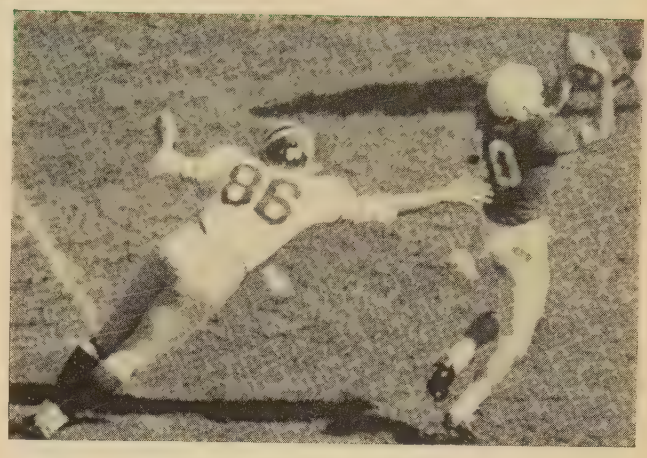
Hospital conditioned though we Americans are, eve the most stoic adult knows a pang of dread or at lea a feeling of nostalgia in leaving behind all that is pe sonal, warm, and familiar, and entering an institutio of healing.

For a child who cannot comprehend the why an wherefore of complete upheaval in his well-ordere routine, the transition comprises an experience far fro pleasant. The key to making this period of stress easie lies in the hands of wise, loving—and thoughtful- parents.

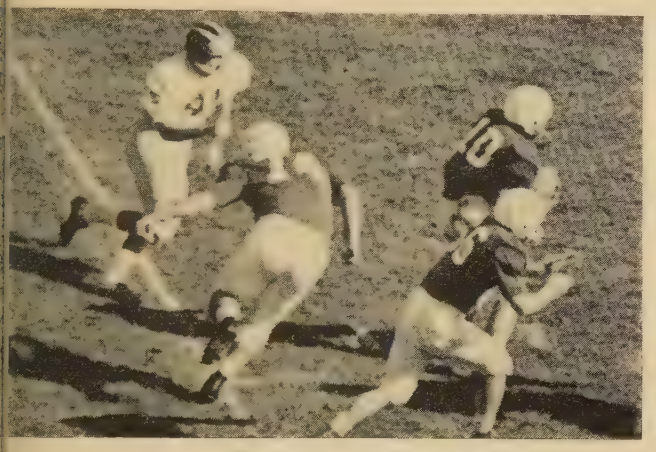
The Methodist University & College

All-American Elevens

ohn Spidel, a Michigan back, hurls a pass . . .



. . . and Northwestern's Dick Thornton intercepts.



Then raging Wildcat blockers clear the way . . .

. . . as Thornton scats goalward in a stunning upset.

By FRED RUSSELL

Sports Editor, The Nashville Banner

THIS WAS the season in which football coaches devised some of the most ingenious gridiron maneuvers in the long history of the game.

They had to originate revolutionary schemes, bewildering plays, fantastic formations. The defense was matching up too fast with the offense. To keep scoring, something new had to be added.

So this was the year of Army's lonesome end and Washington's lonesome halfback; the V formation of Dartmouth; at Oklahoma, Bud Wilkinson's *smörgasbord* offense, making extensive use of flankers, men in motion, and wide line splits, and Florida State's unique "I" formation with all four backs lining up in single file behind an unbalanced line.

There was the extra-point scoring change. The two points given to the team which was successful in running or passing for the touchdown conversion added an element of additional suspense. For any team to get through its schedule without at least one upset seemed a miracle.

Out of such an environment and into spotlighted roles in this era of innovation and deception, the members of TOGETHER's third annual All-American, All-Methodist football teams step front and center. They possess, as well, the old stand-bys: speed, skill, spirit, size, and determination.

To qualify, players were not required to belong to The Methodist Church, but only to attend a Methodist-related school. In these institutions, as in colleges across the land, sensations and standout players abounded.

Take Southern Methodist's Don Meredith as a case in point. His passing reminded Texans of Sammy Baugh and Davey O'Brien. In fact, he may be the finest forward passer collegiate football has ever known. He was spec-

END, *Jim Kenney*
Boston

TACKLE, *Andy Cvercko*
Northwestern

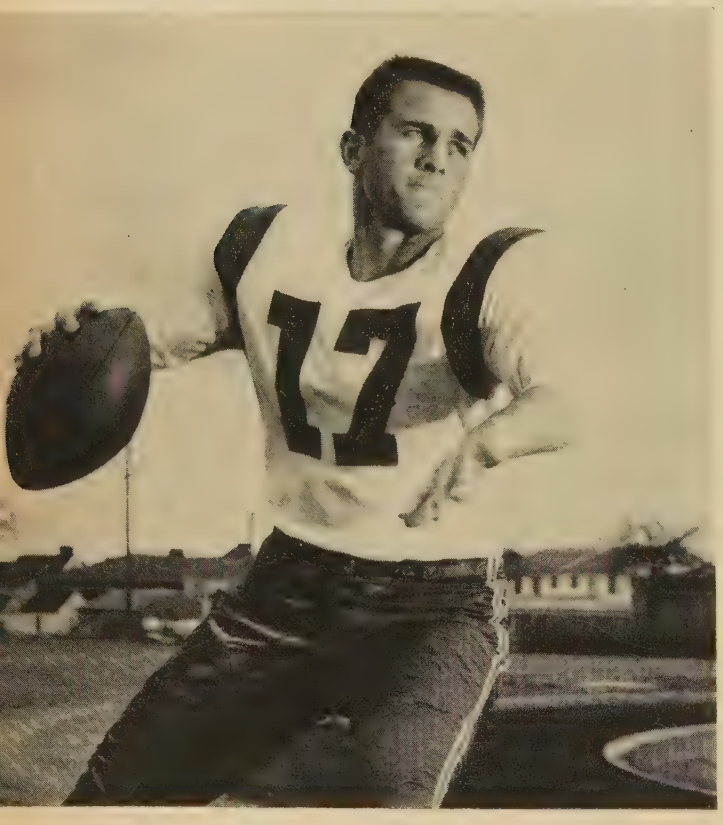
GUARD, *Al Benecick*
Syracuse

CENTER, *Don Miller*
Denver

HALFBACK, *Wr*
Duke

University

Don Meredith, SMU's passing quarterback.



tacular in the Mustangs' early games against powerful Ohio State and Notre Dame before an injury benched him for several weeks.

Against Ohio State, Meredith completed 19 of 28 attempts for 213 yards, a feat that had Lew Byrer of *The Columbus (Ohio) Citizen* writing that he is "as great a forward passer as this observer has watched in 40 years of college football."

Another exciting figure was College of the Pacific's fleet-footed Dick Bass. In his team's victory over California, he gained 215 yards. On the next weekend, he carried the ball 212 yards against Arizona State. No back anywhere could come close to matching that consecutive-game performance.

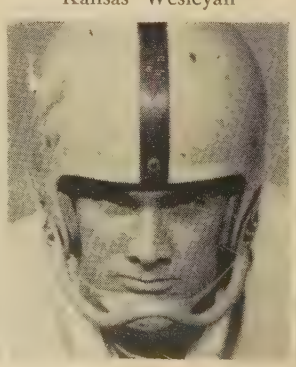
The early session Cinderella team was Northwestern.

Second University Eleven

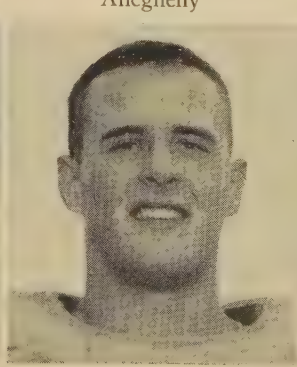
POSITION	PLAYER	SCHOOL
E	Henry Christopher	SMU
T	Gene Gossage	Northwestern
G	Mike McGee	Duke
C	William Rewis	Chattanooga
G	Joe Abbatiello	Northwestern
T	Sal Cesario	Denver
E	Dave Sherer	SMU
Q	Chuck Zimmerman	Syracuse
H	George Dutrow	Duke
H	Tom Stephens	Syracuse
F	Glynn Gregory	SMU

END, *Tom Taylor*
Albion

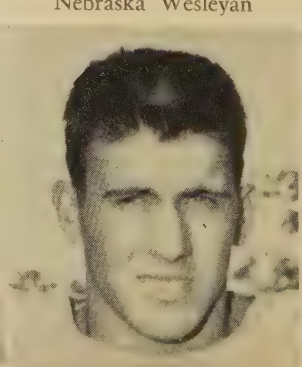
TACKLE, *Todd Hampton*
Kansas Wesleyan



CENTER, *Dick Dunn*
Allegheny

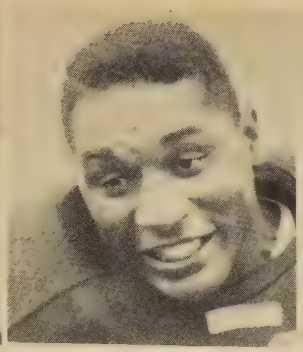


HALFBACK, *Gary Hofmann*
Nebraska Wesleyan

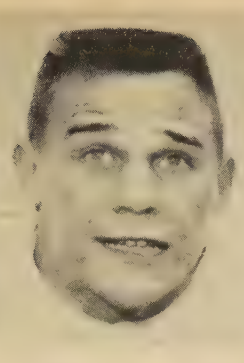


FULLBACK, *Ge*
Cornell C

K, *Dick Bass*
of the Pacific



HALFBACK, *Ron Burton*
Northwestern



GUARD, *Tom Koenig*
Southern Methodist

TACKLE, *Ron Luciano*
Syracuse

END, *Jim Tucker*
Chattanooga

oser of nine straight in 1957 but winner of its first four n 1958. On October 18, the Wildcats staggered Michigan vith the most stunning score of the year, 55 to 24. Two Northwestern heroes in that game, and in others, too, were halfback Ron Burton and quarterback Dick Thornton.

I'm confident this team would hold its own with any similar group of stars from schools of any other religious denomination.

Those who are chosen to the All-American Methodist eam from the small colleges are to be similarly esteemed. Make no mistake about this: When you sift the nuggets n this category, you turn up with players every bit the qual of their big-time brethren. If you doubt it, study he professional team rosters or ask a pro coach.

Second College Eleven

POSITION	PLAYER	SCHOOL
E	Lyle Haberbosch	Baker
T	Bruce Olderman	Allegheny
G	Ardean Williams	Iowa Wesleyan
C	Larry Richards	Simpson
G	Fred Burgee	Western Maryland
T	Manuel Stoupis	Emory and Henry
E	Bob Barrett	Baldwin-Wallace
Q	Chuck Brady	Baldwin-Wallace
H	Billy Garnett	Randolph-Macon
H	Doug Andreason	Westminster
F	Jim Hurd	Albion

Charles Davis, McMurry's powerful guard.

College

K, *Bill White*
Baker

QUARTERBACK, *D. Schmidt*
Ohio Wesleyan

GUARD, *Bill Pizzica*
Mount Union

TACKLE, *Dwight Tallman*
DePauw

END, *Larry Kirkes*
Westminster

He is administrative assistant to his brother, Walter, who is president of the United Automobile Workers (UAW).

What of the

They're Really Anti-Union-Shop Laws

Says VICTOR G. REUTHER

COMPETENT opinion surveys made in states where the so-called "Right to Work" law is an issue show many people think this law guarantees work. This is not true; the law does not assure anyone a job. What the law does is to prevent workers and employers from entering into union-shop agreements. It guarantees no right to workers, but rather abridges the right of American workers to enjoy free collective bargaining with employers.

So far as the *real* right to work is concerned, the U.S. Supreme Court in *Railway Employees Department vs. Hanson, 351 US 225 (1956)*, had what should be a final word to say on that score. The union shop, it said, is a method for achieving the right to work. Organized

Man Must Have Right of Free Choice

Believes CLEMENT D. JOHNSTON

BASIC TO our American way of life is the idea that man has "certain unalienable Rights"—to use a phrase from the Declaration of Independence—and that government is an instrument to make such rights effective.

The question at issue is simple. Should coercive power be given to nongovernmental organizations, the unions, to compel a man to join a union against his will? Should a man be denied the right of earning his livelihood in work of his own choosing?

My answer is "no." Just as a man's right to join a union is guaranteed by law, so his right *not* to join should be equally protected. "Right to Work" laws have come into being to achieve this.

Nineteen states have adopted them.* The statutes vary slightly, but all seek to protect citizens against insertion of union-shop provisions in collective-bargaining contracts which compel an employer to dismiss an employee who does not belong to the union involved.

In essence, these laws merely affirm the principle that a man has the right to join any union of his choice and that he has an equal right *not* to join.

In the light of today's conditions, the reasons advanced as to why everyone should be required to join a union as a condition to continuing to hold his job are obscure and unconvincing.

The reasons why an employee might not want to join are clear. He may resent compulsion; he may not want to support a union which harbors criminals and leftists, as some do. He may not believe in the union's political aims, nor want to support them. He may not want to pay tribute for the privilege of working; or he may want to sell his services as he chooses.

The great mass of American trade-union members is completely loyal to America. But some unions harbor gangsters, shakedown artists, Communists, and assorted leftists who would use unionism as a vehicle to change our American democracy into socialism or some other ism. To require workingmen and women to join and give financial support to such unions is indefensible.

Hearings before the Senate Rackets Committee have demonstrated how our present federal labor laws force racketeering unions on employers and make individual workers powerless. The worker must join, or support, the racketeer union leader or lose his job. The employer must sign up or go out of business.

"Right to Work" laws are part of the effort to deal

* *Ala., Ariz., Ark., Fla., Ga., Ind., Iowa, Kan., Miss., Neb., Nev., N.C., N.D., S.C., S.D., Tenn., Tex., Utah, and Va.*

'Right to Work' Laws?

MIDMONTH POWWOW

Five states rejected them in November but Kansas voted 'yes'—the nineteenth to do so. Here two Methodist laymen discuss the issues underlying this nationwide controversy.

mployers working for the "Right to Work" law are in irect opposition to this judgment.

The labor movement, it should be made plain, truly elieves everyone should have the right to employment. his belief consistently has been implicit in union pro-rams for full employment and economic growth. And has been underscored time and time again in our ntinuing battle to eliminate employer discrimination gainst workers because of race, sex, religion, age, na-onal origin, and personal beliefs.

But we oppose the "Right to Work" laws. Actually, ey are simply anti-union-shop laws. The deceptive beling of the laws gives them an appeal which their roper name would not have. The very fact that Ameri-n workers have, through free collective bargaining, egotiated tens of thousands of contracts which include nion-shop clauses is a huge and uncontested proof that the voluntary democratic choice of working men and women is for a union shop and not against it.

Further documentation of this fact can be found in the record of union-shop elections required by the Labor Management Relations Act between 1947 and 1951. A now-discarded section of the Act required a majority secret-ballot vote of the workers in a factory or mill or other work place before an employer and union could legally negotiate a union-shop agreement. Of the 46,119 elections held under this feature of the law in this period, an astonishing proportion, 97 per cent, voted in favor of the union shop. Altogether, 91 per cent of 5,547,478 valid ballots were cast for the union shop.

These secret-ballot elections conducted by the U.S. government proved conclusively that union-shop agreements will never be eliminated by the traditional democratic process of free (*continued on page 30, column 2*)

.S. Chamber of Commerce president in 1954, e runs his 450-acre beef cattle farm Virginia and takes an active role in public affairs.

with this situation. These laws in no way impair the cause of good unionism, devoted to the interest of the individual members and to the general welfare. To the contrary, there is almost overwhelming evidence to support the belief that the free worker, acting voluntarily in what he deems to be his own best interest, is a far better union man than the captive worker. His union likewise enjoys higher public esteem and is a more effective instrument in his behalf.

The cleanups in union affairs in these states have amply demonstrated why these laws are opposed by those corrupt labor bosses who rule by fear and who continue in office by rigging seldom-held elections.

One of the most distressing situations I encountered during my term as president of the Chamber of Commerce of the United States was when I received an appeal from more than 20 railroad employees in Toledo, Ohio. There had been a dispute in their local union. I never learned the merits of the issue, which apparently concerned union policy. This group lost and was expelled from the union. Under existing federal law, the railroad was compelled to discharge them.

Because they had dared to act upon their convictions, and because federal laws contain no "Right to Work" provision, these men are forever barred from working for a railroad anywhere in this country. Though I tried, I could do nothing. The President of the United States has no power to reinstate them. We found that unless

the union leaders could be persuaded to reverse their reaction, or unless Congress enacted a "Right to Work" provision applicable to railway labor, these men would find it necessary to learn a new trade and to find a new job. That was four years ago and neither group has acted. The men are still out of their jobs. What a terrible penalty for a minor offense!

The Chamber of Commerce of the United States, in its informative pamphlet, *The Case for Voluntary Unionism,* says that "If an individual worker can no longer earn a living except by pledging his support to a union, he becomes a subject of a private group. This is, to put it bluntly, government without the consent of the governed. . . . Compulsory membership, especially when tied to an individual's livelihood . . . gives great power to the few instead of resting it in the many."

And we must not forget that there are a great many unions which play rough—where sometimes even the mildest protest by members brings beatings, or bombings, or other forms of violence. Small wonder that the watchword of so many of the more prudent union members today is: "Keep your mouth shut."

There are already many areas and many lines of business where the right to work at a particular job is a privilege conferred by the barons of labor upon those they choose to favor.

What are the real reasons why the high command of organized labor opposes "Right to Work" laws?

One big reason is money. Unionism is a big business; it requires much money to operate. Just what proportion of the more than $2 million daily income of the big international unions comes from unwilling contributors would be difficult to determine.

Even more important is power. Labor bosses oppose "Right to Work" laws as a restraint upon the absolute power which many seek to exercise. Until recently, union leadership was concerned primarily with wages, hours, and working conditions. The public and the rank and file of workmen still think of union activities in these terms. Actually, however, wages and hours now play a secondary role.

The obsession of many top leaders of organized labor today is political power. This they already have in certain states. And in Congress there is an alarmingly large number of those who almost invariably vote the dictates of the labor bosses. One Congressman put it: "When labor says 'Jump,' I don't ask, 'Why?' I ask, 'How far?'"

Compulsory unionism makes it possible for leaders of labor to initiate and support political programs which may be completely repugnant to the vast majority of local members. In the absence of a "Right to Work" law, a dissenting worker must still pay his political assessments to the union or face the risk of losing his job or the displeasure of his union bosses. Some unions say bluntly: "Pay up or else!"

Perhaps the most plausible argument advanced by opponents of "Right to Work" laws is that compulsory unionism eliminates the so-called free riders—those who accept the "benefits" of unionism without sharing in the costs. Some who study the records sometimes wonder if "benefits" is the correct word.

It is inescapable that any free economy and any system of free choice are bound to have free riders. Our churches provide manifold benefits to our communities, but ever the smallest hamlet has its free riders who don't belong to, or contribute to, the church. Red Cross, Community Chest, PTAs all have their free riders. We would not have it otherwise because the only alternative is compulsion. Americans resent compulsion. Our strength is the strength of free men. And the free market has been the basis of our great prosperity. Only in those 19 states having "Right to Work" laws is the workingman free to sell his services as he chooses.

I believe the "Right to Work" principle deserves status commensurate with those other great principles by which we Americans live: freedom of speech, freedom of assembly, and freedom of worship.

***REUTHER**—continued from page 29*

choice by American wage earners. Recognizing this fact, anti-union employer organizations quickly developed a strategy to undermine the labor movement; the campaign for state legislation to prevent employers and unions from negotiating union-shop agreements in free collective bargaining was launched in earnest.

The argument advanced by "Right to Work" advocates is that the union shop is some kind of compulsory burden unions load onto workers and employers. The fact, however, is quite the reverse. Union-shop agreements are reached voluntarily. "Right to Work" laws, however, are a compulsory abridgment of the right of employers and employees, freely and voluntarily to negotiate. Far from taking government out of the lives of workers and out of the affairs of business, they put the government in the middle of free negotiations with an unreasoning veto.

These employer-sponsored laws, draped in appealing "Right to Work" wrappings, conceal and confuse their true purpose. Proponents of "Right to Work" legislation are not wage earners; they are employers. They do not speak for wage earners; they speak for employers.

In Florida, for example, where such a law was passed, 21 organizations requested the state Senate to pass the bill, and of these, 20 were employer organizations and one an association of sheriffs, that is, the Florida Peace Officers Association. These organizations are typical of those which regularly oppose the enactment of social security legislation, of minimum-wage legislation, of civil-rights laws, and of other legislative proposals in which wage earners have a genuine interest. Similar lists of organizations, including the National Association of Manufacturers, support these measures in other states.

It is significant, too, that the organizations which have opposed the rash of compulsory open-shop laws are organizations which have been identified with protection of the interests of the common man, with the principles of democracy and social equity. These are, first of all, the democratic labor movement, the great unions of the AFL-CIO, which are looked on by all the world as model organizations of free labor. They include religious groups.

The proponents of "Right to Work" laws are those who stand to gain by the open shop. The opponents are

hose who believe in democracy in the workplace and he right of workers freely to organize and negotiate conditions of employment in their own interest.

Anyone who believes in improving the welfare of the ndividual worker would reasonably oppose "Right to Work" laws and support the union shop, as workers do vhen confronted with this choice. Wages of workers n states where the union shop is legal are higher, with few minor exceptions, than in states where "Right to Work" laws have been enacted. Industries where the union shop prevails pay higher wages and provide more vage-earner benefits than those industries which do not vork under union-shop rules.

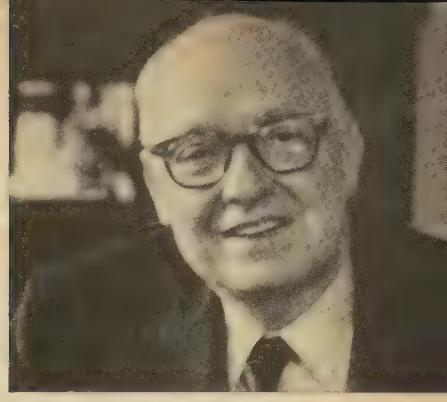
Much is said in argument for a "Right to Work" law bout compulsory unionism, but in actuality there is no uch thing. In a union shop, employers and wage earners voluntarily agree contractually on the pay and conditions of employment. The latter provisions, among many other requirements, specify in general that membership n the union is a condition of employment and that new workers after a reasonable time will become members of the union. Some contracts are modified to allow wo-week periods every year or two in which people who choose not to belong to the union may withdraw. These contracts are negotiated in behalf of an affirmative majority of the workers in the plant. If a majority votes against a union-shop proposal it can be eliminated from he contract.

There is a further injustice implicit in compulsory pen-shop legislation. This results from a requirement of the federal labor law which says that equal union ervices must be provided every worker by the union vhether he is a union member or not. These services nclude the negotiation of the contract which establishes he wages, hours, and working conditions, and which provides all the welfare benefits, the pensions, the sick pay, the paid holidays, the paid vacations, the guaranteed vage payments in the event of unemployment, the grievance procedure, health and safety rules, and dozens of other features that make life for a worker reasonably ecure and tolerable. For the most part, union dues are he cost of maintaining these services, and there can be no honest defense of anyone's right to enjoy these services vithout paying a fair share of their cost.

Within the United Auto Workers, and in some other unions, members who do not wish their dues to be pent for political activities can specify that the portion of their dues which might go for political activity be donated instead to some charitable organization.

In effect, this permits an individual worker who happens to be at odds with the majority of the work force o pay for the services the union provides without paying o support any political contention. The services he pays for are extremely valuable by any calculation.

A grave responsibility rests on the individual citizen o look behind labels and slogans in forming opinions about new regulations of our society. Proposals should be judged on what social effects they will have. Motives and methods of sponsors and opponents must be examined. The thoughtful citizen in a democracy who will heed the advice of John Wesley to "think and let think" will not be misled by false labels on laws proposed to regulate him and his fellow man.



Dr. Nall Answers Questions About

Your Faith and Your Church

How do crime, vice, and sin differ?

Often they don't, and an evil act fits neatly into all three categories. Each one is an offense—a crime is an offense against law (which is public opinion), a vice against morality, and a sin against God.

Furthermore, it may be said that the antisocial acts we call crimes, and the moral failures we call vices, and the willful disobedience against God that we call sin all merit punishment, each in its own way.

The cost of sin is estrangement from God, and that is far more severe than any physical torture like burning or freezing. Weeping and gnashing of teeth (mentioned in Matthew 24:51 and 25:30) are merely the outward expressions of the sinner's inner and unbearable loneliness because he is away from God.

Our heavenly father is no sadist, enjoying the punishment of his erring children; yet, wise parent that he is, he does not put aside the punishments that have to come in an orderly, law-abiding universe.

What about this 'Jewish Christmas'?

Time was—and not far gone—when Christians and Jews quarreled over the observance of Christmas in many communities. Recently, the observance of Hanukkah, Jewish feast of lights, has worked a change. Because it comes at Christmastime, it has been miscalled the "Jewish Christmas."

Actually, the two are completely different. Hanukkah (mentioned in John 10:22) was instituted by Judas Maccabaeus, in 165 B.C., to celebrate the reopening of the temple at Jerusalem after it had been defiled by Antiochus Epiphanes. It usually begins on December 25 and lasts eight days, with the ceremonial lighting of a candle each day. It is the observance of a military victory, with patriotic overtones.

The feast, which is really a minor one among Jews, has been played up by Zionists and Americanized almost beyond recognition.

Dr. T. Otto Nall is editor of The New Christian Advocate, *a graduate of Garrett Biblical Institute, and the author of several books, the latest of which is* The Bible When You Need It Most (*Reflection Book, Association Press*).

At a quiet inn in Pennsylvania's Pocono Mountains, dedicated Methodist men and women will assemble January 9-24 to ponder and to pray. The occasion is the annual meeting of the Methodist Board of Missions, which reviews the year just past and takes a long look ahead at national and world—commonly called "home" and "foreign"—missionary efforts. New overseas missionaries must be recruited (last year's total of 194 fell 41 short of the annual goal). And money must be raised. From its New York offices, the Board supervises a $13.1-million overseas program supporting 1,576 missionaries and some 16,000 trained Christian nationals in 44 lands. Today they face grave new problems as awakening countries surge with nationalism and non-Christian faiths are vigorously revived.

Are 'Foreign' Missions

LOTS of people are asking the question, "Are foreign missions through?" Here are my answers:

As paternalism? Yes. As the religious side of a national superiority to an inferior people? Yes. As aggressive denominational desire for bigness? Yes. As providing the know-how for agricultural, economic, technical, and educational uplift? Wearing thin: on the way out.

In the late 20s, I spoke to 24,000 people in Chicago on the motives of Christian missions. My audience was kindly and polite, but disappointed. The mood was expressed by a layman: "If he wants to get us to support foreign missions he must put on the rousements, tell stories of need and success. Why talk about motives?" He took the motives for granted. But a generation later I am asked, "Are foreign missions through?"

Why? Because many motives on which foreign missions lived, consciously or unconsciously, have worn thin. These three decades have sifted our motives and made many of them appear irrelevant.

The thing that has dismayed many is that in the East man is on the march. "Coolie nations" are becoming cultured nations and, in turn, passing to control nations, controlling their own destinies and the destinies of the world in the UN.

A little more than a generation ago, Mahatma Gandhi was put out of a first-class compartment of a railway train in South Africa. As he walked the platform at midnight waiting for another train, he conceived his idea of non-violent non-cooperation: "I will not hate you but I will not obey you. Do what you like and I'll match my capacity to suffer against your capacity to inflict the suffering, my soul force against your physical force, and I'll wear you down with good will." Gandhi went to India, applied his idea, and won freedom for 400 million people.

That began a chain reaction throughout the East. Now Africa is to be the battleground for human freedom within the next 10 years. I used to figure 25 years, but I've had to change my timetable after a visit to Africa last year. The battle is on now and the end is certain—imperialism will go and men everywhere will get their freedom. It is inevitable.

It was an expensive expulsion when Gandhi was put off that train, for it meant the expulsion of the white man from the whole of the East as overlord. And Africa follows. You sow expulsion and you reap expulsion. It is a moral universe; you reap what you sow.

This rise of the common man is linked with nationalism and often with the revival of the old religions. Man, nationalism, and ancient faiths are on the march, militant and aggressive.

Now, what about Christian missions in this rise of man, of nationalism, and the revival of the old faiths? Where do missions fit in? Is there a place for them? Are they squeezed out by the nature of this movement, which resents all foreign interference in a land's cultural and national life?

It would seem so, at first sight. But only at first sight. For if we look deeper, we see that the revival of the old faiths is accompanied by a steady inner decay. The inner sanctions are being dissolved by the acids of modern thinking. Those sanctions are losing their inner grip on the allegiances of men.

As I travel through the East, an increasing impression is made upon me: We now face in the souls of the

By
E. STANLEY
JONES
Methodist Missionary,
Evangelist, and Author

Through?

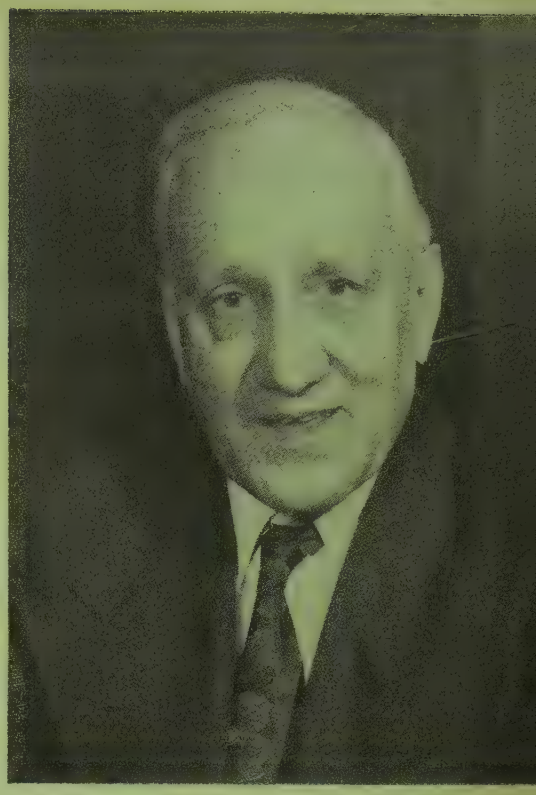
educated classes an inner emptiness. The old is dead or dying; the new has not been born. They are between two worlds—one gone and the other not yet come.

We do not now have to speak against Buddhism, Shintoism, Hinduism, or Mohammedanism. If we do, the loyalty of those faiths' adherents will rise up to oppose us. But if we speak to this emptiness, then all their inner yearnings will rise up to greet us. Human nature, too, abhors a vacuum. It has been said that the central neurosis of our times is emptiness. The human personality cannot stand emptiness. It goes to pieces. It must have something to fill this emptiness.

Take Japan. The governor of a prefecture, a trustee of a Buddhist temple, said in introducing me to an audience: "I'm a man here tonight without a faith. I wish I had a faith. I envy those of you who do have a faith. But I'm a lost sheep. I've come here tonight to gain a faith, if possible, through the speaker—and I hope you will gain one through him, too."

A doctor told me that tuberculosis has been ousted as the top killer in Japan by high blood pressure and

'Grace, Grass, and Gumption'



Dr. E. Stanley Jones

ON JANUARY 3, E. Stanley Jones will be 75. But it's doubtful that this world-renowned Methodist missionary, evangelist, and author will pause long to celebrate. He's too busy. More than 50 years' experience in the missions field has convinced him that opportunities for Christian witness today never have been greater, the need never more urgent. So he's on the road, keeping up his 45-year average of three speaking engagements a day—all told, some 50,000 public appearances. He probably has spoken face to face with more people, in more lands, than any other living man.

How does he keep this pace? "Grace, grass, and gumption," declares the stocky, silver-haired whirlwind. "I really do eat 'grass pills' that have vitamins in them. I try to live with gumption. But I depend almost entirely on the grace of God for body, mind, and spirit."

Dr. Jones' half-century of trail blazing for Christianity began in India, where he soon launched a needed special ministry to high-caste Hindu and Moslem intellectuals. There he originated the Christian *ashram*—a week-long spiritual retreat—before popularizing the idea in America. And his experiences in India furnished material for his best-selling first book, *The Christ of the Indian Road,* since followed by more than a score of others.

But, like John Wesley, Dr. Jones looks upon all the world as his parish. With the restless zeal of a circuit rider, he has visited every continent, circled the globe five times in the past decade. Believing evangelism his mission, he thrice has declined election as a Methodist bishop.

Age has yet to slow this tireless crusader. "When I was 70," he smiles, "God told me he was going to give me the best 10 years of my life—the 10 ahead. The first four have been the best yet—so good that I've already given advance notice I want another 10-year extension!"

heart diseases. When I asked what was producing these ailments he told me, "Spiritual uneasiness."

When defeat came to the Japanese in 1945, the bottom dropped out of their inner life. They were not a divine people, the emperor was not a divine being, they had no divine destiny to rule: It was as if, in our lives, both Christianity and democracy had been wiped out overnight.

IN the five visits of three months each I have made to Japan since the war for evangelistic services, over 110,000 have signed cards to become Christians. Those in charge estimate that about half of these actually get into the Christian Church. In one Tokyo meeting, 885 people signed cards. In another meeting, 665 signed them in the rain. The crowd held together in an open amphitheater to listen to my talk and take decisions in the rain!

Saburo Kurusu, Japan's special envoy to Washington before Pearl Harbor, said to me after the war: "Japan will never become a democracy until Japan becomes Christian." I asked him if he were a Christian. When he said he was not, I asked him if he didn't want to be. And he said he did. We knelt: he gave himself to Christ, and was baptized.

I have seen the emperor twice and had two other appointments fixed, but couldn't make the dates. He knew what I would talk about—Christ. It is not impossible that he should become a Christian. The question of the crown prince's becoming a Christian was raised in parliament and the government reply was: "As an individual, he has a right to choose his own faith. But if he became emperor he would have to go through certain Shinto rites." The brother of the emperor is teaching Old Testament history in a women's Christian college. He did not resent my urging him to become a Christian and thus lead his people into Christianity.

In Korea, out of 3,000 students—mostly non-Christians—1,196 signed decision cards in one meeting to become Christians. When Korea was deciding what kind of army chaplains to have, a regiment of 500, again mostly non-Christians, was asked to vote as a sample of army sentiment. Four voted for Buddhist chaplains, six for Roman Catholic, and 490 for Protestant. So now there are Protestant chaplains in the army of a predominantly Buddhist country—by the army's sample vote.

I spoke at one of these army meetings, presided over by a Protestant chaplain, and as I approached I found a squad of soldiers running up the hill in formation. When I asked where they were going I was told: "To your meeting." I've never had soldiers run to my meetings before! The first man to make a decision was the Korean general in charge. [For another illuminating report, see *The Cross Over Korea* by Syngman Rhee, October, 1957, page 11.]

India is tougher, for the old faiths have a greater hold. But here, too, the same emptiness is apparent. The chief minister of a state, a Hindu, said after the coming of independence in introducing me: "Our problem now is different. Formerly it was to gain independence, now it is to retain independence. If we are to retain it we must have character. There is no doubt that the impact of Christ upon human nature creates miracles of changed character. As such, we welcome it."

The Hindu governor of a state said to me: "My religion and my philosophy have failed me. They have let me down. They gave me no resources to live by. So I'm upset by this calamity and am unfit for my work. I hate everything."

To another high official, when he said he was "flat and stale," I took a bottle of my grass tablets, thinking he needed vitamins. But he shook his head and said: "Physically, I'm all right. But I'm fed up." Fed up because of the corruption and selfishness of his own party. I took him grass; what he needed was grace! When I complimented another leader for the progress his land had made, he sadly shook his head and said, "We have reached bottom." Empty—all of them.

In the Belgian Congo, a revival is sweeping from village to village. [See *Christ Comes to the Congo,* November, 1957, page 75.] Large crowds of 2,000 or 3,000 gather to confess their sins all night, the next day, and through the next night. And the sins they confess! Witch doctors confess they have deceived the people; members of a reform movement to keep the chiefs straight confess to a racket, looting the people. Again, all emptiness.

And when it comes to Communism, the toughest proposition of all, we soon will be facing the same disillusioned emptiness. At our Sat Tal *ashram* in India about 20 of the 100 present were ex-Communists. We have never had so many of the educated classes seeking Christ.

If the outer revival of old faiths is accompanied by a steady inner decay, the revival of nationalism also wears thin. After freedom comes, often disillusionment follows. The problems are not all solved, they are sometimes accentuated. It takes character to make freedom work.

This inner emptiness, often under a blasé exterior, is the outstanding thing in the world situation. It answers the question, "Are foreign missions through?" It resolves itself to this: "Is Christ through?" Is he a spent force? Can he fill that emptiness? Can he put meaning and fullness back into life?

THE answer is: Yes, Christ can, to the degree he is tried. We call him a Savior for he saves now from emptiness, from sin, and from meaninglessness. And as far as I can see, no one else can or does. As a Hindu put it to me: "There is a Moral Pivot in the world and the best life of East and West is more and more revolving about that Moral Pivot. That Moral Pivot is Christ."

If the inadequate and irrelevant motives for Christian missions have gone, or are going, the real motive remains: Christ.

But this puts a real challenge to the Christian missionary movement. Can it function vitally at this place of need—emptiness? To fulfill the outgrown motives was comparatively easy. This demands something. It demands a vital, contagious experience of Christ. Maybe we will have to go deeper before we can go further. This new emphasis may evangelize the evangelists. But the need for Christian missions was never so great as now. For this emptiness is endemic in the East—and increasingly so, in the West.

The Great Land

Tiny crosses denote present Methodist churches and preaching places in Alaska. In addition, there are six institutions—three hospitals, two community centers, and a children's home. Each is part of a social-medical program sponsored since 1890 by the Women's Division of Christian Service in the United States.

Methodism's Stake in the Newest State

THE FIRST ALASKANS may have migrated from Asia by boat or by walking a few miles across the frozen Bering Strait into a land that primitive Aleutian islanders termed "al-ay-ek-sha," meaning "The Great Land." It's a name modern Alaskans proudly adopt.

Our 49th state is truly a land of superlatives. One-fifth as large as the U.S., its rivers teem with fish, and mighty glaciers grind down forever to the sea. Warm Pacific currents bring moderate temperatures to coastal regions, while in the vast Yukon the long winter night is cold—up to the tingling stars.

Alaska's history has been largely one of exploitation by transient seal hunters, fishermen, and lumbermen who wanted only to remove, not improve. But today, Americans see this land of nearly 250,000 permanent residents as a brand-new frontier where opportunities abound. Many Alaskans are confidently predicting a population of 1 million by 1975. No longer do we think of The Great Land as "Seward's Folly" or "Uncle Sam's Icebox."

The pages that follow tell how Methodism, under the Division of National Missions, is busily assessing work already done and moving ahead. Here is the Church's greatest social and religious challenge since the first circuit riders rode west of the Alleghenies.

Blue lakes will mirror the campsites of more and more tourists called north over the Alaska Highway (see map, right).

Land of Contrasts

ALASKA is a land where one finds new skyscrapers and native huts, the kayak and plane, railroads and old Indian trails. Its economy is based on fishing, lumber, agriculture, immense mineral wealth, gold, and a promising oil potential.

The Russians came to exploit Alaska as early as 1741. Missionaries of the Russian Orthodox Church first brought Christianity, and many of their onion-dome churches remain.

Purchased from Russia in 1867 for $7.2 million—less than the cost of one atomic submarine—this is the richest and fastest-growing area under the American flag today.

In a land of many glaciers, the most photographed is Mendenhall's mighty river of blue-white ice..

Kennecott Copper ghost mill, abandoned in 1938, cascades down a hillside. It is visited mostly by tourists.

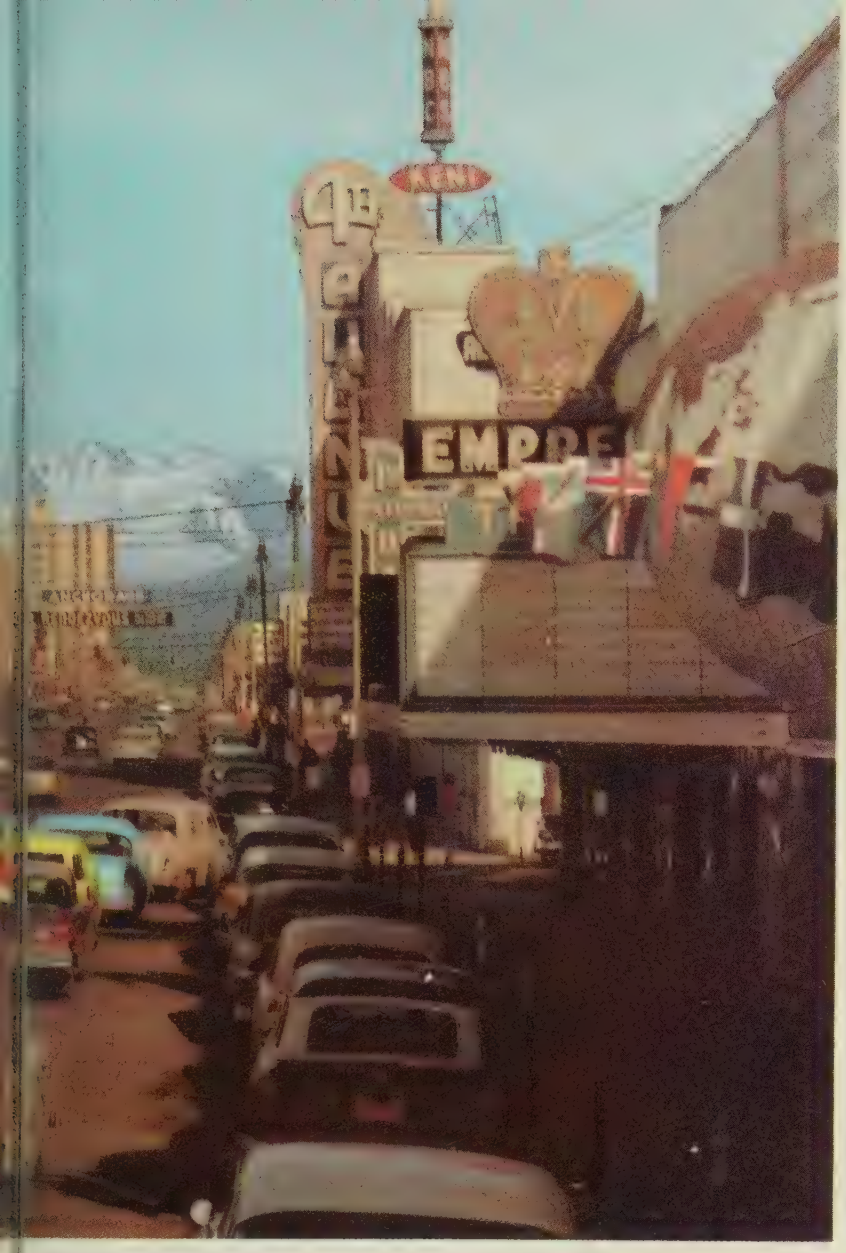
odern dairy and truck farms now flourish in the fertile Matanuska Valley near Anchorage.

otem poles aren't idols. They're merely history books hich remind Alaskan Indians of their heritage.

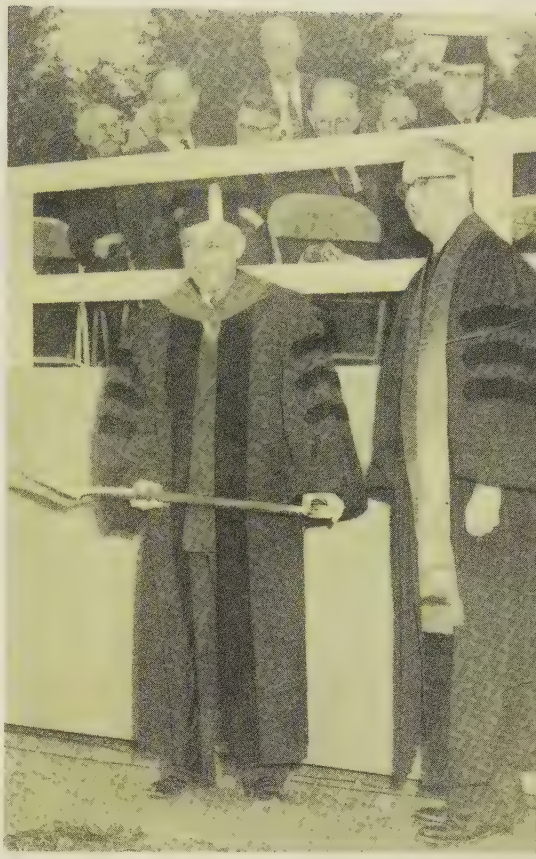
A smiling Eskimo girl symbolizes the old becoming the new.

Hustling, dynamic Anchorage, Alaska's largest city, will be home for Methodism's newest university. With a climate similar to that of St. Paul, Minn., the area has a growing population of nearly 100,000, already boasts one of the world's busiest airports.

Picnicking Methodists gather on the site of the new university, which is now under construction on a 500-acre campus.



A 10-year-old dream came true in June, 1958, with the dedication of Alaska Methodist University after completion of a $2 million fund drive.



Spadework: a proud moment for President-elect Ebright and Bishop Grant.

Methodism's Stake (*continued*)

Building for Tomorrow

ALASKA Methodist University will open at Anchorage in the fall of 1960. Strategically situated in an accessible and fast-growing region, this Christian liberal-arts school expects a capacity enrollment from among the hundreds of boys and girls now of high-school age.

When the West was the U.S. frontier, the Church founded 11 colleges in territories. But because of distance and transportation problems, this is our first college founded in Alaska—although the Rev. J. H. Carr, our first missionary, arrived on Unga Island in 1886.

Until now, the University of Alaska, near Fairbanks, has been the territory's only institution of higher learning. In the past, many promising youth have left to seek better educational and job opportunities stateside.

Room to worship: While their church is being built, Methodists on thinly populated Kenai Peninsula hold a service out-of-doors, using a portable organ provided by a circuit-riding "mobile ministry."

By Air, It's Next Door

ONCE A TRIP TO ALASKA meant a 2,000-mile voyage by boat. Instead of weeks, Anchorage today is only a few hours from Seattle by air—closer in time than New York to Chicago by train. Because of the airplane and the Alaska (Alcan) Highway, our 49th state joins the Union in fact as well as by law.

When Methodist missionaries to Alaska began arriving in force around 1900, they preached in cabins, by rivers and lakes, in tents, and on hillsides. That hasn't changed much in many areas today. With usual "grit and grace," modern circuit riders go out by boat, jeep, and plane. Under leadership of Bishop A. Raymond Grant, of Portland, Ore., Methodist membership has jumped from 800 to 3,000 in 10 years, the number of churches from 8 to 26. Planned church construction for the immediate future is valued at $1 million.

With logs hewn from virgin forest, these boys bridge a stream near Eagle River Youth Camp.

In Alaska they're going modern fast. Here's an architect's sketch of a proposed new church.

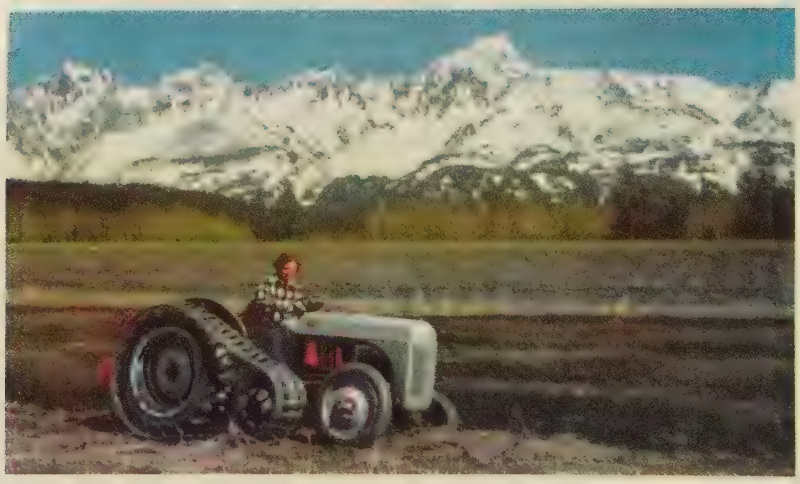
Ketchikan's First Methodist Church has more than 450 members and is self-supporting. Our mission work began here 57 years ago

An Eskimo woman is fashioning a skin parka at the Methodist Community Center in Nome. The Center, founded in 1913, ministers jointly to Eskimo and white populations.

Tuberculosis once afflicted 80 per cent of the native population. Today it is steadily being wiped out. Until recently the Church operated a TB sanatorium at Seward where patients, including many children (see above), *were given both medical treatment and educational training.*

"And Methodists come from miles around!" That's what always happens when a fellowship picnic is held in a homesteader's yard.

Sunday school in the U.S.? Yes, but in a new state near the Arctic Circle!



At the Jesse Lee Home, this girl is learning how to become a useful citizen.

Time Changes Many Things

THE ALASKA of Dangerous Dan McGrew, celebrated in the late Robert W. Service's poem, is gone. Igloos and tents have given way to modern houses. Dog trains are rare. Planes with skis and pontoons, used as routinely as autos in the U.S., whisk Alaskans quickly over their vast country.

Methodist social service is keeping pace. One part of the program is child care, a concern of Methodist women as early as 1890. In a once wild and lawless land, hundreds of orphaned children—white "sourdough" and native alike—demanded more than food and clothing that could be shipped by boat.

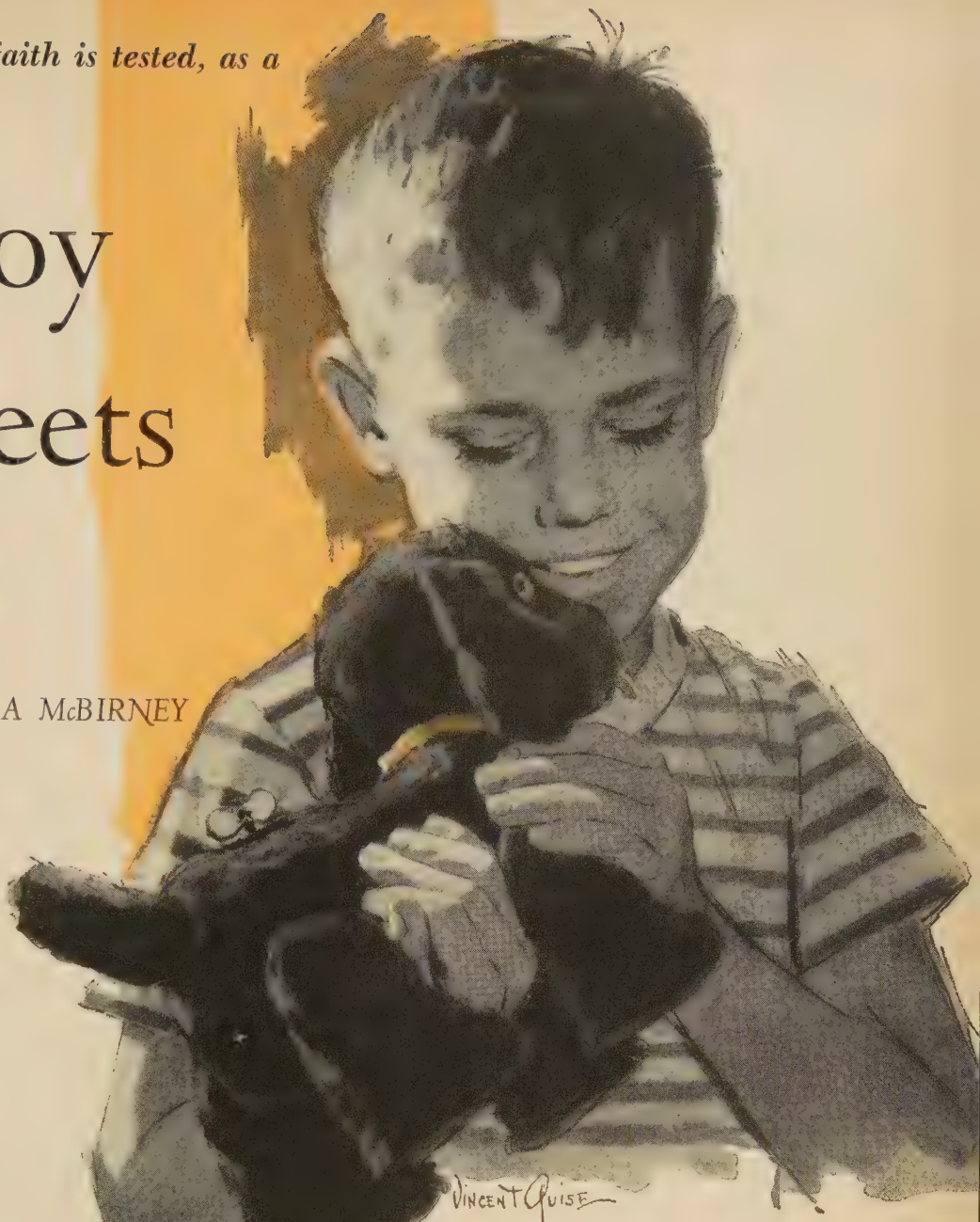
To meet this need, the Jesse Lee Home and School was founded in the Aleutian Islands 68 years ago. Today it is operated near Seward as a project of the Women's Division of Christian Service. Typically, Alaska's state flag was designed by a boy at the home. He's one of hundreds who have left to become responsible and useful citizens in growing Alaska.

Snow-flecked mountains near Seward backdrop this Methodist haven for unwanted children.

A simple faith is tested, as a

Little Boy Meets God

By ALLEGRA McBIRNEY



The boy loved the toy dog.
He would wind it with the key and
let it romp on the floor,
barking and wagging its tail.
But one day it was missing.

OUR LITTLE BOY is beginning to know God. It is a great experience. He is beginning to know about many things—about climbing over the play-yard fence, about making peanut-butter sandwiches, about riding a scooter, and about using a pair of pliers.

But he is not just beginning to know *about* God. He is beginning to *know* God.

To our little boy, God is very real—not a hypothesis, not a subject for debate, not even just a "supreme power." He is a heavenly father and an earthly companion. They are always together. There are conversations with him in a small voice during play sometimes. They are about angels, and Sunday school, and the Father up in heaven, and if our dog, Spise, might please have puppies in the spring.

This is not sacrilege. It is confidence. Our little boy has been taught to be reverent; he knows that God is great and God is holy. But he also knows that God is love. And this, to him, makes all the difference.

He knows what it is to be loved by his family—to an overflowing measure. And when he multiplies that love by the bigness and greatness and goodness of God, it comes out, to our little boy, a love that understands all, is interested in everything, and withholds nothing.

With all this love surrounding him, it is no wonder that our little boy worries about nothing. Last winter he lay ill with an acute infection which the doctors could neither explain nor cure. His father and I were almost frantic with anxiety and fear.

But our little boy was quietly talking it over with God. At a time when we should have been reassuring him, he was reassuring us. He reported that God knew all about his illness and, because He loved us very much, He would make things right.

Soon the fever did subside and the doctors looked at us in amazement. But our little boy was not surprised.

So mightily does he trust that his every prayer will be fulfilled to the letter that last summer, when God saw fit to answer one of his petitions in a way different from that requested, our little boy's faith under-

getting along Together

I had been ill for some time when a nine-year-old girl visited me shortly before Christmas. We talked about the approaching holiday and she asked me what I wanted for Christmas. I told her all I wanted was to receive a box containing a note telling me that I was going to get well.

On Christmas Eve we exchanged gifts, and in the box I opened was the following note: "Dear Bert: Don't worry, you are going to be all right. Love, Sandra"

—Mrs. Roberta Scheffler, *Washington, N.J.*

When my daughter's class drew names for the school Christmas party I remembered a similar affair years ago when a little boy was without a gift because someone had not brought one. I saw again the disappointment on that little boy's face.

When I purchased the gift for my child to take, I bought a second present which I sent to the teacher in case some child should be without one.

The day of the party, my little girl came home from school bright-eyed and happy. And with her she brought the extra gift I had sent. She was the one I had made happy!

—Mrs. H. L. Smith, *Lansing, Mich.*

Grandfather had a hotheaded neighbor who argued about everything. One day he said some dreadful things to Grandfather in front of me, then turned on his heel and went home.

Grandfather said, "Don't pay any attention to what he said. He is just unhappy and has to take it out on someone. He hasn't learned self-control."

"How can you say nice things about that old coot when he says such mean things to you?" I asked.

Grandfather smiled. "You know," he told me, "we both could be wrong!"

—Mrs. Walter O. Sohre, *St. Paul, Minn.*

Little tales for this column must be true—stories which brightened a day or lightened a heart. If yours is used, you will receive $5. Sorry, contributions cannot be returned.—Eds.

went some grave testing—and some growing, too.

It all began when he received a windup dog for his birthday. It was an appealing little animal with black-plush fur, red-felt tongue, and unparalleled vitality. At the twist of a key it would romp across the floor, wagging its tail and barking in such a delightful fashion that our little boy jumped up and down in ecstasy.

But one day the toy was missing. We looked everywhere. We asked everyone. And when we had exhausted our own resources, our little boy turned to God.

He prayed earnestly that God would let him know what happened to the little dog. And God replied as requested. He let him know exactly what had happened to it. But he did not bring it back.

In town-crier style a small neighbor made it known that the toy had been taken by another child, who remained unnamed. It was a difficult situation. I didn't want to investigate because I was afraid I might find out—and our neighbors were also our friends.

So, meanwhile, our little boy reworded his prayer: now that God had let him find out what had happened to the dog, would he please make the child who took it bring it back. This, his revised petition, was repeated every night for weeks. It became a matter far exceeding the toy's own importance.

And so, gradually, we felt the time had come to tell our little boy something about God which he did not know.

"God doesn't ever make people do anything," his father told him, "not even return a toy. He wants us to choose all by ourselves whether we want to do the right thing or the wrong thing. And if we love him, we'll choose the right thing.

"You know, God could make everybody do the right thing," his father continued. "He could bring all stolen things back and not let people get hurt."

Our little boy's expression suggested that this would be a fine idea.

"But then, you see, we wouldn't really be God's children—we'd be his windup toys. We wouldn't be doing good things out of love for him, but because he was 'winding us up' and making us act that way."

This was, indeed, a big lesson fo so small a boy. We didn't know ho much of it his little thoughts a little experiences could grasp, but w knew it would be a beginning—beginning in learning why toy do and other happinesses are not alwa given us, however earnest o prayers.

Tonight, as our little boy kn down for prayers, he worked h tight-folded hands between mine an spoke in a loud voice so no on especially God, would miss a wor

"Dear Father, please, for Jesu sake, bless Mommy . . ." he bega

And somehow, as always, I felt th very blessing he was requestin descend upon me. So in touch is ou lamb with his Shepherd that h seems able to pray down a benedi tion that the most recognized sain could not surpass.

Our little boy is, indeed, beginnin to know God.

And his father and mother—w realize now—are just beginning t know God, too. We thought w knew him all along. The truth we were acquainted with his grea ness—but never with his simplicit We thought we trusted him—bu never would we relinquish o anxieties. We understood that h loved us—but never did we feel th love until we saw it shine on an through our little boy.

"We're preparing him for the kin dom of heaven," his father and used to think. But now as we gro with our little boy, gradually w realize the truth:

He is preparing us.

READER'S CHOICE

This intimate story of a little boy's simple trust in God, and how his parents learned from it, was suggested by Mrs. Edith D. Betten, San Jose, Calif. It is reprinted here by permission from *Family Weekly*, a Sunday supplement for newspapers, where it appeared in the issue of April 22, 1956.

Now, what's your favorite story? Just send its title, author, and place of first publication to Reader's Choice Editor, *Together*, 740 N. Rush St., Chicago 11, Ill. If it's used, you'll receive $25. But remember, please: just one nomination per letter.—*Eds.*

Teens Together

By Richmond Barbour

I'm 14 and I go steady with a boy of 20. He has a good job and wants to marry me. I know I am too young. He has been arrested for reckless driving many times and has a bad reputation. If I say, "no" to him, will I ever meet another boy who wants to marry me?—L.C.

A I'm sure you will. Better say, "no," and talk the whole thing over with your mother. In the future, date with younger boys.

I'm 18 and in love with a married man, 21. Formerly we were engaged. He tried to make me jealous by dating another girl. Then he married her and I felt awful. Last night he phoned me and said I'm the one he really loves. He wants me to wait while he gets a divorce, then marry him. I said, "no." I shouldn't break up his marriage, should I?—A.L.

A No. Go out with suitable boys. You'll find one who is a better match.

I'll be in a debate soon. I'm expected to prove that teen-agers are worse now than they were when your folks were kids. Will you help me?—R.B.

A You'll have to discriminate between types of teen-agers. The percentage of rough, delinquent teen-agers has grown. They commit more serious crimes than the tough kids did when your folks were teen-agers. However, the majority of young people are as fine as any generation ever has been. Most teen-agers are at least as good as their folks were at the same age.

I'm 14, and for the first time I'm considering asking a girl for a date. Where can I learn about this dating jazz?—Q.I.

A Start with the Methodist leaflet, *Data for Dating.* Order it from the Department of the Christian Family, PO Box 871, Nashville 2, Tenn. Then get E. M. Duvall's book, *The Art of Dating,* published by the Young World Press, 17 Washington Place, New York City 11.

I'm 17, and have a brother, five. My mother expects me to take my brother almost every place I go. My boy friend and I had to take him to a football game yesterday. We've taken him to picnics, too. Is that fair? —J.D.

A Probably it isn't. In most families teen-agers aren't expected to take little brothers along on dates.

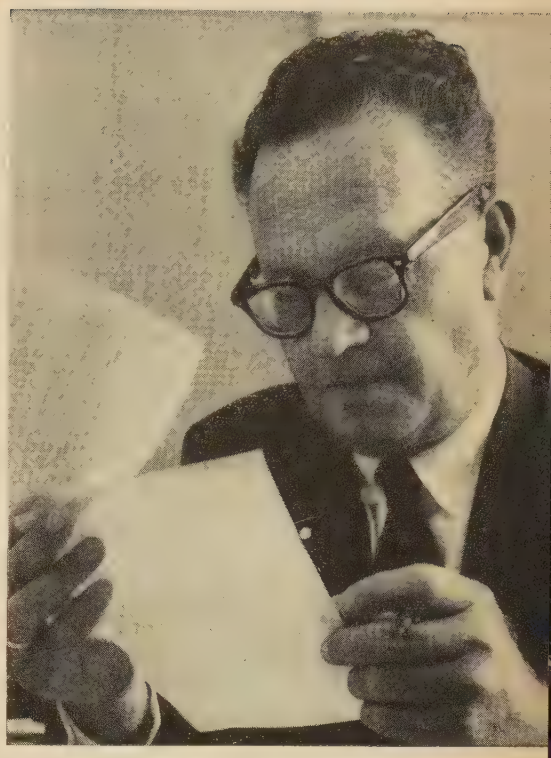
I have a new brother-in-law. I guess he's all right, but he is too affectionate. I can't stand to have him kiss my cheek and pat me on the shoulder. Should I ask my mother to tell him how I feel? Or should I tell him myself?—C.S.

A Have your mother tell him. Probably she can explain things without hurting his feelings.

I'm the oldest of five boys. My parents pick on me. The others sweet talk them out of everything. I have to do more work than they do. Why do my parents play favorites? —P.O.

A They don't intend to. In nearly all families the oldest child has a more difficult time than the younger ones. Many parents expect too much from them. Talk with your parents about this. Ask them to discuss the work you do with the parents of other boys your age. Probably they'll see things in a new light.

I'm a girl of 19. I'm too shy to have friends. In all my life only one girl ever phoned me, and I dated a boy once. He didn't come back. I finished high school last June, and I've been dismissed from two jobs since. Now I'm afraid to leave my room. I have bad nightmares. Sometimes I feel I am suffocating. My parents want me to see a psychiatrist. Must I? Or will I just die here?—H.N.



Dr. Barbour: For each teen-ager's problem, careful study.

A Be sure to see a psychiatrist. He'll help you find ways to overcome some of your shyness and be happy.

I hate homework. My mother is a teacher. She said that you had written articles saying homework is a poor way to learn anything. I hope she's right! Is she?—M.K.

A Not quite. I've written articles urging teachers to have pupils do their assignments in class, under their supervision. School researchers have known for many years that supervised classroom study was more efficient than home study. However, class periods are short in most schools. Teachers' schedules are crowded. You'll continue to receive homework. Better get it done.

I'm a girl of 16, and I go with a senior, 17. He is student-body president, and gets A grades. He plans

Looks at movies

By Harry C. Spencer
General Secretary, Methodist Television, Radio, and Film Commission

● *Films are rated for audience suitability. Also, the symbols (+) and (—) provide "yes" or "no" answers to the question: Do the ethical standards in the film in general provide constructive entertainment?*

Damn Yankees: Adult (+)

This is a modernization in comedy and music of the Faust legend. A baseball fan (Tab Hunter) hates the New York Yankees so much he sells his soul to satan to become a young home run hitter for the Washington Senators. To do this he has to leave his wife, whom he loves dearly. When the Senators are about to win the pennant over the hated Yankees, Tab tries to cancel the satanic agreement and return to his wife and home. Satan does not want this soul to escape and sends Lola (Gwen Verdon), another lost soul, to tempt Tab. Songs from the popular stage musical are used in the film with full comedy effect.

Man of the West: Adult (—)

This Western starring Gary Cooper is so full of sadistic cruelty it is hardly entertainment. Cooper, a reformed gunman, is entrusted with money to hire a schoolteacher, but loses it when his train is held up. Cooper, Julie London, and Arthur O'Connell are left behind when the train pulls out and are captured by Cooper's former outlaw gang. To protect Julie and to get back his gold, Cooper determines to kill the captors one by one. He does.

The Barbarian and the Geisha: Adult (+) Youth (+)

The panoply of scenic beauty of the film, photographed in Japan, more than compensates for story line faults. John Wayne is an American consul general sent to Nippon after Perry's gunboats had persuaded her to sign a treaty granting diplomatic representation. Since the oriental rulers had no intention of honoring the treaty, Wayne's job involves patient waiting. The delay is made less unpleasant by Eiko Ando, a geisha, sent to his home to spy on him, but who develops a fondness for him. The film creates a new sympathy for the Japanese and a deeper understanding of their way of life.

Onionhead: Adult (—)

This could have been a good, positive picture, because it deals with several significant wartime social and moral questions. It could have been a first-rate comedy, for the cast is headed by Andy Griffith, Felicia Farr, and Walter Matthau. But the producers mix the two dramatic forms without a clear-cut point of view, and the audience laughs at the wrong places. The story involves the romances of a college student, Andy, who enlists in the Coast Guard because his girl was flirting with another boy.

Tunnel of Love: Adult (—)

Marital infidelity seems a laughing matter according to this somewhat cleaner version of the stage play by the same name. Doris Day and Richard Widmark are trying to adopt a baby, but the baby-fold interviewer gets a poor impression of Richard's qualifications as a father. This causes a quarrel between Doris and Richard; whereupon he invites the caseworker to dinner, gets drunk, and wakes up the next morning in a motel. Later the caseworker asks him for $1,000 because she is going to have a baby. Months later the baby fold informs Doris and Richard there is a baby they can adopt. And so forth.

Blood of the Vampire: Everybody (—)

Inept, gruesome story of a doctor, who was a vampire killed with a stake through his heart. He returns to life and runs a laboratory in a mental institution where he takes blood from patients for his personal experiments. A minus for everybody and we hope a deficit for the producer.

A Town Like Alice: Adult (+)

For sheer tragedy there is nothing more pathetic than a group of refugee women with their children trudging along a muddy path in a torrential rain. That is the story in this film based on incidents in World War II in southeast Asia. For nearly six months they walked while one after another they die of starvation or disease. The photography is realistic and the acting is so good it seems to be documentary.

to become a minister. Unfortunately he looks like my sister's husband. My sister divorced him because he was bad. My mother thinks I should find a boy friend who doesn't look like him. Is that a good reason?—L.L.

A Take your boy friend's grad cards home, and show them t your mother. Ask her to talk wit some teachers and your minister abou him. It isn't right to condemn hir because he looks like someone else.

Q *I'm 17 and on the football team. There's a college woman I like. She is 21, divorced, and a senior. She asked me to a dance. My dad says I'm too young to date her. Should I obey him?—J.S.*

A Yes.

Q *My Sunday-school teacher said I should ask my mother some questions about sex. I did, but my mother said she didn't want to answer them. Everything I've learned about sex has come from the gutter. Who should teach me?—H.A.*

A Your mother and father, if the can. However, many parents are unable. That is why some public schools have sex-education courses. Get the Methodist booklet, *Sex Facts for Adolescents* from the Department of the Christian Family, PO Box 871 Nashville 2, Tenn. It will answer your questions.

Q *Do parents want their teen-agers to lie to them? Sometimes when I tell my father the truth he thinks I'm lying. He even punishes me. Should a boy be punished for telling the truth? —J.K.*

A Not for telling the truth. Keep on being honest. Your father will learn he can trust you. Parents don't want their teen-agers to lie.

●

NEED GUIDANCE? *Ask Dr. Barbour. An experienced counselor to teen-agers he will suggest a way out of your difficulties and will keep your name and address confidential. Write him c/o* TOGETHER, *740 N. Rush St., Chicago 11, Ill.*—EDS.

Light Unto My Path

EEKLY MEDITATIONS BY PASTORS ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS

CEMBER 21

And Mary said, "My soul magnifies the Lord, and my spirit rejoices in God my Savior."—Luke 1:46-47

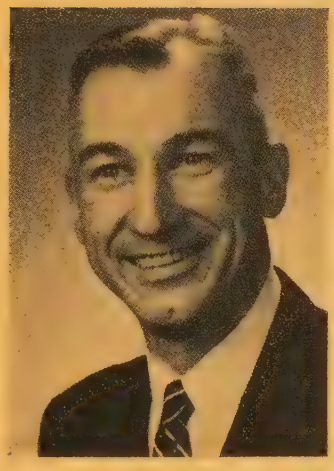
URING my junior year at college, I really learned what e spirit of Christmas means. In y first two years, I spent all the oney I had earned and saved ward my education. Now, as a nior, I had to borrow what I uld not earn.

My sister, teaching school, was lling to lend me whatever eeded. In fact, it was her custom send me $100 and say, "See how ng you can make it last."

When it came time to purchase few Christmas gifts, it seemed olish to borrow money to spend at way. So I did not give a single ft.

I do not recall that I ever reived any more wonderful gifts an I did that year. My family d friends all knew the circumances and gave me clothing, oks, notebooks, and a typeriter. It was a thrill to open so any presents, but the deep joy at usually accompanies the ening of gifts was missing. *I* alized for the first time that the al joy of Christmas comes in giv-g, not in receiving.

In our text, Mary has discovered e joy of Christmas, even before at first Christmas Day. She has scovered that the joy in living mes from giving. She is so happy out having given herself to be instrument of God's will that e cries out, "My soul magnifies e Lord, and my spirit rejoices



Delbert E. Jolley
Fredonia, N.Y.

William E. Trice
Baton Rouge, La.

S. Raymond Luthy
Syracuse, N.Y.

Kermit Long
Phoenix, Ariz.

in God my Savior." You, too, will discover the real joy of Christmas when the gifts you give are presented in love.

Prayer: Our Father God, we thank thee for the joy which Mary found in giving herself to be a servant of thine. Help us during this Christmas season to give our gifts in remembrance of thy Son, in whose name we pray. Amen.

—Delbert E. Jolley

DECEMBER 28

Simon Peter replied, "You are the Christ, the Son of the living God."—Matthew 16:16

"WHAT DO YOU know—for sure?" is a half-facetious, half-serious greeting of college students. Underneath lies a deep desire to know—for sure. Most of us know something of the same hunger.

Many of us know the answers to "What do I want?" and "How am I going to get it?" But we cannot answer clearly the question, "What do I believe?"

Something to affirm—for sure—is the deepest desire of our day. A vital faith depends upon a simple, clear-cut affirmation. Life is constructed around the positive pole and every man needs this sense of something eternally meaningful to believe in and live for.

What do you know—for sure—about Christ? Peter's final response to our Lord's insistence might well be called Christianity's Ten-Word Creed. Our similar affirmation will result in a powerful affection for Christ, which, in turn, will develop the passion of love that knows no limits.

From affirmation to affection to allegiance is the history of our spiritual journey. We cannot merely have an alliance with Christ for our mutual benefit; we must have an undying allegiance to him as the Son of the living God.

What do you know—for sure—about Christ? You may be religious and you may be devout and righteous, but unless you can answer with Peter you cannot be fully Christian. This revelation of truth which grows out of personal association with the Master comes in a wide variety of ways and in patterns as diverse as mankind itself, but it always demands an answer—for sure.

Prayer: Grant unto us in this New Year, O God, the personal experience of knowing—for sure—thy Son as our living Lord. Amen.

—William E. Trice

JANUARY 4

And Jesus said to him, "If you can! All things are possible to him who believes." —Mark 9:23

EDISON, in his belief in the application of heaven-sent electric currents to the uses of mankind, tried "impossible" ways in his search and finding of the possible. He held to his belief in the possible even when criticized.

God holds the possibilities for all things in his heart and hands. We are called upon by Christ to make the discovery and the application to our needs.

We are challenged to believe that the discovered ways of God will work in the most minute things as well as in the largest areas of life. They are actively at work in the invisible atom and in the reaches of space.

And all things within these realms can be utilized for the bane or blessing of God's children, for the curse or the cure of man in all his frailties and sins. God's reservoirs of goodness seem waiting for our belief in their utilization for man's good.

Jesus' words and life also inspire us to the belief and the application of it in those vital working ways of God, both in our personal lives and in that fellowship of all believers. His healing and redeeming powers at work in our lives are also for the salvation of the world and for the glory of his coming kingdom. When we cry out in our earnestness and anxiety for the redemption of others, as did this father to whom Jesus spoke, for a faith equal to the demands upon us, the response can well go far beyond our highest hopes. When we believe in God he somehow fills in the gaps of unbelief and reaches out beyond our limited goals. He leads the way.

Prayer: O Lord and Master of us all, we thank thee for the confidence which thou doth inspire so that we can face all experiences with a feeling of ultimate victory. With growing faith and humble devotion, we would be so completely committed to thee that nothing will separate us from thy great love. Purify us and guide us in ways that will help us show our belief in our lives. Amen.

—S. Raymond Luth

JANUARY 11

But he said, "What is impossible with men is possible with God."—Luke 18:27

ALL THINGS are possible with God and those who put their trust in him.

The big question was asked of Jesus by a ruler: "What shall I do to inherit eternal life?" The Master reminded him of the commandments, which the ruler said he had kept. However, this man was rich. There is no sin in possessing money, but evidently this man's money was possessing him. Jesus told him, "One thing you still lack. Sell all that you have and distribute to the poor, and you will have treasure in heaven and come, follow me."

The man declined. Here follow the disturbing words of Jesus: "For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

Those who heard these words asked, "Then who can be saved?" They knew, as we know, that though we are not all wealthy we have areas of our lives not yet 100 per cent surrendered to the will of the Father. Our works are not good enough to assure us entrance into the Kingdom. Nor will they ever be. At this point Jesus says: "What is impossible with men is possible with God." Herein is our only salvation.

Man's need is great. God's love is greater still. The grace of God which forgives the penitent, is his love in action. This is always poured out upon us, not according to our merit, but according to our need. God's grace is sufficient. But even this will not be forced upon us. Those who let Christ in and seek his forgiveness will be saved, not because of the good they do, but because of the eternal goodness and perfect love of the Father.

Prayer: God, our Father, grant us that deep assurance of the strength that makes us more than we are. Enable us to visualize true greatness as spirit with Spirit is linked. Amen.

—Kermit Lon

rnabas takes

Looks at New Books

Preacher's kid Ike Nies gets a "lift" from his dad.

O one will ever accuse **Field Mar-al the Viscount Bernard Law ntgomery,** of El Alamein fame, hiding his light under a basket. nty is a military man who believes speaking his mind. He does just t in his new book, *The Memoirs of ld-Marshal Montgomery* (World,). And plenty of chips go flying.

Here is a leader who has known the ats of his age; a man who has yed a major role in writing the tory of this and future ages. From vice in India and Egypt in that long- era of peace, through two World ars, and on into the cold war, Mont- mery has been at the front. Here he s you how he saw things—and why was right in his decisions.

This is a book which is enjoyable m first word to last. But I got a cial lift out of a note on the jacket: very word of the book was written pencil in my own handwriting. ntgomery of Alamein, F.M."

From the opposite side, there's a new, cinating view of World War II now print. It's *Operation Sea Lion* (Ox- d, $7), **Ronald Wheatley's** factual ount of Nazi Germany's plans to in- le England after the collapse of ance.

Here from the official records, you an hour-by-hour close-up of the German war machine as it girded its loins for the dangerous hop across the English Channel. You see disputes among commanders over landing sites, air cover, naval protection; you watch as troops are concentrated and dummy cover plans set up. And, most interesting of all, you see Hitler torn between two ambitions—to invade England and to conquer Russia. With the final decision to strike eastward, the invasion plan dies.

It would be hard to imagine a closer seat to an "almost" of history than this.

Ministers' babies aren't born with built-on halos. Instead they come equipped with all the mischief, curiosity, and irrepressibility of other youngsters—despite tsk-tsks and lifted eyebrows of parishioners.

Fortunately, the parsonage parents usually have an added measure of patience, wit, and understanding. Typical are Lee and Myrtie Nies, parents of **Grace Nies Fletcher.** Mrs. Fletcher's story of the trials, tribulations—and joys she and her brother Ike met head-on as they grew up in New England is warmly and tenderly told in *Preacher's Kids* (Dutton, $3.75).

Methodists will remember Lee Nies as a pastor at Worcester and other Massachusetts cities and superintendent of the Springfield District. Here we see him as a father who let his son hold on to his coattails when he was learning to skate, who would let his children get up at midnight for ice cream in the parsonage kitchen because he couldn't bear to have a treat without them.

Preacher's Kids is rich with anecdotes that are funny, poignant, and inspiring by turns. There is Grace, heartbroken because her best beau has asked her to lead the military ball with him and the *Discipline* won't let her dance. There is Ike taking his pet rats to a little girl's birthday party or using catnip to lure the family cat into creating havoc during a ladies' aid tea. There is Lee Nies in the parlor kneeling in prayer with an alcoholic. There is Myrtie playing cupid for a couple that had been "going steady" for years.

And always there is the joyousness, love, and sureness of faith that made being a "P.K." in this family a privilege indeed.

When our children were small Mrs. Barnabas didn't talk baby talk to them. "They might as well learn the language right in the first place," was her view.

But lions are different. I have often seen her at the zoo, cooing at a 2,000-pound king of the beasts. So when I

Successors to the Circuit Riders

***The Methodist Theological Schools Association is to meet January 10, and that set us to pondering the divine pull that makes ministers out of ordinary men. Preachers' lives today are different from Wesley's and Asbury's, but the depth of their dedication is the same. In this issue Barnabas reviews* Preacher's Kids, *by a minister's daughter.* One Mile From Trinity, *by a preacher's wife, was reviewed November, 1958* [*page 49*]. *Both are family-eye views of Methodist ministers. Here are books on the various ways five other men of God entered in his service.*—EDS.**

The Living of These Days, by Harry Emerson Fosdick (*Harper, $4*), is the autobiography of a boy, similar to one you might know in the next block, who grew up to become one of the great preachers of our time and pastor of New York City's big Riverside Church. [Reviewed November, 1956, page 56.]

Shadow of the Almighty, The Life and Testament of Jim Elliot, by Elisabeth Elliot (*Harper, $3.75*), tells of one of the five young missionaries killed in Ecuador by the savage Indians they sought to serve. Based on his journal and letters, this book by his wife, also a missionary, is eloquent and restrained.

Billy Graham, by Stanley High (*McGraw-Hill, $1.98*), is the biography of the evangelist who has probably preached to more people face to face than any other minister of Christ. The author, incidentally, is the son of a Methodist preacher. [Reviewed November, 1956, page 64.]

Prison Is My Parish, by Park Tucker as told to George Burnham (*Revell, $2.95*), describes the work of the chaplain of Atlanta Federal Penitentiary among some of the country's toughest criminals. This big preacher, who lost an arm in a coal-mining accident when he was a boy, has graduated nearly 2,000 prisoners from his Bible-study course.

A Testament of Faith, by G. Bromley Oxnam (*Little, Brown, $3*), is a statement of the beliefs of a Methodist bishop. An excerpt from it appeared as a personal testimony in TOGETHER [February, 1958, page 10] under the title, *I Believe in Man.* It is a significant book that makes rewarding reading.

brought home **Alex Kerr's** *No Bars Between* (Appleton-Century-Crofts, $3.75) she promptly claimed it, and dinner was late that evening.

Kerr, who has a mixed lion and tiger circus act, follows the tradition of the great animal trainers—getting results with love and psychology. His book is an affectionate account of his experiences with animals he has known and loved—Nizam, the tiger who walked on a leash; Negus the lion tightrope artist; Rajah the circus lion who died of a broken heart when he was retired, and many others with remarkably human virtues and foibles. You'll enjoy meeting all of them.

Homer Croy is a writing fellow who handles phrases, facts, and figures as a circus juggler does baseballs—grinning as they are spinning. Latest proof is a biography about a U.S. marshall who helped bring law to Oklahoma. His name is Chris Madsen. The book is *Trigger Marshall* (Duell, Sloan and Pearce, $4.50).

Madsen was a blue-eyed Dane who, after a five-year hitch with the French Foreign Legion, joined up with the U.S. Army just in time to help bury overlooked victims of Custer's debacle out in Montana in 1876. By a lugubrious slip-up, Madsen later discovered his own name on a heroic monument honoring the fallen. His protest to the War Department was spurned. Seems that records showed he had been killed and, says Croy with the whimsy that bubbles unsuppressed through the pages, "he would have to stay killed."

Croy's estimate of Chris Madsen is that he was "a greater peace officer than Wyatt Earp—greater by far." After a few rapt hours with *Trigger Marshal,* I'd agree!

Time of Life

Years, in our youth, are endless
Years, in old age, are slow.
But the constant riddle
Of years in the middle
Is, where on earth do they go?

—HAL CHADWICK

If you like your Western history firsthand, a hefty new volume titled *The Great West* (Coward-McCann, $11.50) is for you. Its editor, **Charles Neider,** has assembled self-told accounts of the winning of the West from Coronado to Emerson Hough. They're split into three groups, Pathfinders, Heroes and Villains, and Ob

Last Minute Gift Suggestions...

For Anyone on Your List

Christmas

EDITED BY R. E. HAUGAN. An American annual of Christmas literature and art that features this year: The Christmas Gospel illustrated in full color; Lee Mero's picture story, "Memories Are A Part Of Christmas"; Yuletide in England, Sweden, and the Tyrol; The Salzburg Singers, with photographs; "People And Places In Nativity Narratives"; an article on the manner in which artists and sculptors have celebrated the birth of the Savior through the centuries; special music and poetry; and full color art inserts for framing. (AU)

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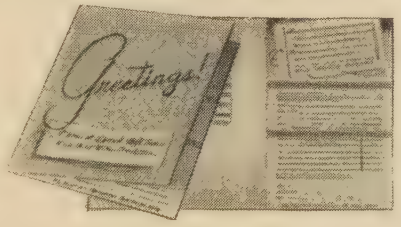
Give A Gift Card Or Certificate!

Looking for a Christmas gift that is sure to please? Your problem is solved when you give that special friend or relative a gift card or certificate. Cards or certificates may be used to purchase any books or gifts the bearer may choose from the Cokesbury Book Stores or The Methodist Publishing House—either by mail or by personal shopping.

It is easy to do your Christmas shopping this year—just send a gift card or certificate for any amount that you wish, and let your friends or relatives select that "something special" they have been wanting.

Gift cards and gift certificates are always in good taste and are always appreciated. Your gifts will be the *best ever,* if you send gift cards or certificates this season.



CHRISTMAS GIFT CARD

Here is a Christmas folder with an appropriate card attached for you to fill out—authorizing your relatives or friends to choose by mail or by personal shopping any book or gift up to the amount you specify, which will be charged to your account when the bearer makes his purchase.

These Christmas gift cards and envelopes are *Free*—just mail a post card requesting the number of cards you want—and we will open a charge account in your name if you do not already have one. Christmas gift cards are as good as cash in any of our Branches or Stores.

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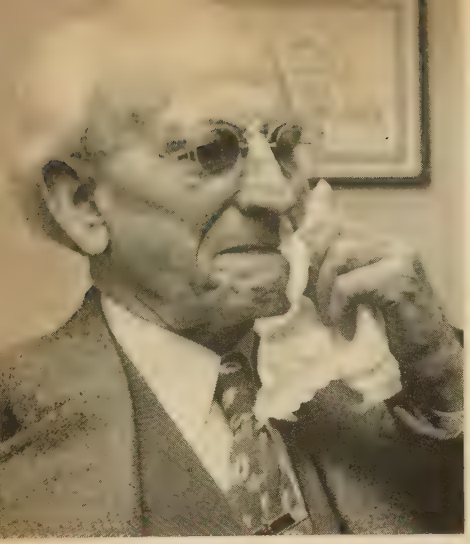

Song for the Ages

THE CHAPEL SERVICE had begun simply with a few preselected hymns. Now an adult leader was asking the group of teen-agers to pick one of their favorites. Immediately a hand shot up. *"The Old Rugged Cross,"* the boy volunteered. There was a murmur of approval, and soon the familiar words and rhythmic melody filled the room.

Only a few of the boys were watching the frail, white-haired man who stood before them in a worn tweed overcoat. As they swung into the chorus, his softly lined face tightened and he reached for his handkerchief to dab at a tear. It was then an amateur photographer snapped the candid picture above—a picture of George Bennard, who more than 40 years before had written *The Old Rugged Cross.*

Only later, when he was introduced, did the boys learn who their speaker was. He had come because he knew these boys, confined behind barbed wire in a sheriff's detention center, needed Jesus Christ as friend and Savior. But he didn't preach. He just told them about his own troubled youth; how, at 15, he had gone to work in an Ohio coal mine to support his widowed mother and five sisters. He told how Christ had come into his life and had guided it ever since. It was a simple, conversational message, yet none of the boys stirred. Later the Protestant chaplain reported that as a direct result of the talk 37 of the 63 boys had come to him for counseling.

No doubt it had helped the Rev. George Bennard to be identified that day as author of the boys' favorite hymn, one which pollsters still report is America's favorite by a wide margin. But although he wrote this and more than 350 other sacred songs, Mr. Bennard always considered hymn writing secondary to his ministry as a preacher-evangelist. "Saving souls is my greatest thrill," he used to say. "That hymn's just runner-up." For well over half a century he traveled America, preaching in all but two of the 48 states. It was a hard life, and the material rewards were few. But it was his way of serving his Master.

As a young man, George Bennard had joined the Salvation Army and later led a brigade which traveled throughout the Midwest. Not until 1913, when he was 40 and a Methodist minister, was he inspired to write his best-known hymn. As he later described the experience:

"I was studying about the cross, seeing it central in Christianity, when I remembered an old wooden cross I once had seen. The first 10 words suddenly came to me: 'On a hill far away stood an old rugged cross.' It must have been two weeks before I went back and finished it."

Though his hymn won international fame, George Bennard faithfully—and with little recognition—continued his itinerant ministry. He never really retired; he was past 80 when he accepted the opportunity to witness before the delinquent boys. He and his wife did, however, settle in a modest home in the Michigan hamlet of Ashton, near Reed City. In front of that dwelling, the Reed City Chamber of Commerce erected a rustic wooden cross which, much as a similar one had four decades earlier, inspired him to write his last hymn in 1956.

Last October, at 85, George Bennard was called to the heavenly "home far away" he described in song. But the simple cross in front of his last earthly home remains as a symbol of the hymn which extended the ministry of a humble, dedicated evangelist to all corners of the globe.

servers—all with generous sampling

The part that should interest m Together readers is a letter writt to William Clark (of Lewis and Cla fame) in 1827 by Jedediah Stro Smith. Young Smith was of New En land stock, "a devout Methodist," a has a secure place in history as the fi American to cross overland to Ca fornia. Gradually scholars are bringin his career to light, and a Jededia Smith Society has been formed Methodist-related College of the Paci ic, Stockton, Calif., to hasten t process.

I do confess that when I first sa the dust jacket of *The Day I W Proudest to be an American* (Doubl day, $3.95), into my mind flashed tho wartime movies which end with t Stars and Stripes rippling before glorious sunset. "Ho hum," I said myself as I started to flip the pages.

Then I stopped—to read. There little chest beating or backslappin here—just simple tales by or abo Americans. Editor **Donald Robinson** collection of 68 short articles revea the pride, spirit, and humanity Americans great and small, from mov stars, senators, and labor leaders schoolteachers and a couple of arm privates.

Why should we be proud of o country? Robinson answers well. Wi pleasant restraint, he unearthed not much reasons as examples why each us can be properly proud of bei Americans.

Few comic strips in recent years ha won fans as **Charles M. Schulz'** *Pe nuts* has done. Schulz, an acti Protestant layman who tithes, teach Sunday school, and takes a leading pa in his church's activities, has a mag touch: the mirror he holds up the problems and frustrations modern life reflects no hint of bitterne or defeat.

All this is by way of introduction the fact that the fourth in his series *Peanuts* books now has been publishe It's *Snoopy* (Rinehart, $1), and, course, features the antics of the poo who plays such a big role in the da cartoon strips.

If you're already a *Peanuts* fan, t book is surely for you. If you're n it probably will convert you.

Books hot from the crucible of perience often write themselves. B it takes a hand guided by soundn of purpose and mind to give a bo that extra something that spells t difference between good and excelle *Stride Toward Freedom* by **Mart Luther King, Jr.** (Harper, $2.95) more; it has, I believe, enough to come a Christian classic.

A Baptist minister in Montgome

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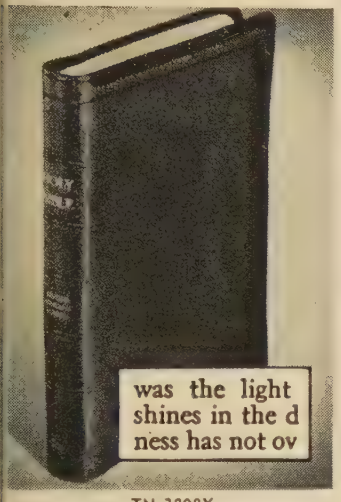

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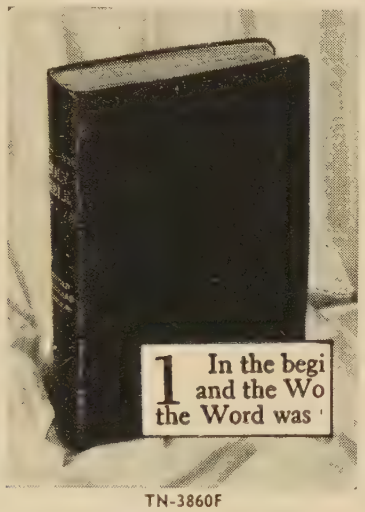

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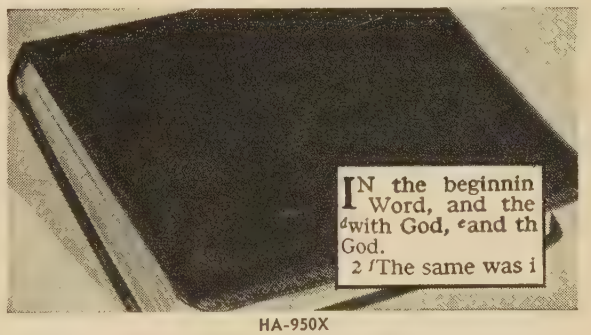

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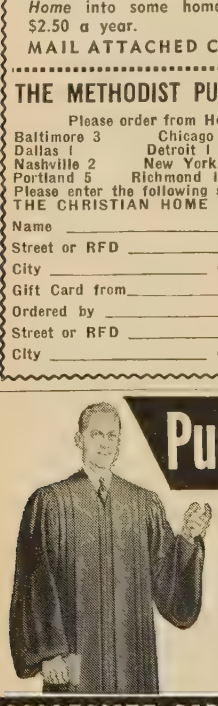

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Ala., Dr. King has become one of the strongest of the Negro leaders in the struggle for civil rights. And he is barely past 30.

In 1955 he led 50,000 "tired, poor and untutored" souls in a boycott of city busses in protest against segregated seating. His book is an account of that boycott and the people who walked to work and home again as much as 12 weary miles a day for more than a year.

George Bernard Shaw never published his one-act plays in a single volume. But now *Seven One-Act Plays* by the great Irish dramatist (Penguin, 65¢) appear in a paperback book along with the prefaces and introductions Shaw wrote for them.

Looked at one by one, these plays appear slight. Together, however, they give a quick impression of the range and versatility of Shaw's genius.

The collection will be particularly interesting to amateur performers who have the courage to tackle their Shavian rhythms and vitality of speech—and should make good reading-at-home material for families.

Users of words—and aren't we all?—will find an important new key to the rich resources of the English language in *The Comprehensive Word Guide* by **Norman Lewis** (Doubleday, $5.95).

The *Word Guide* will help you even if you don't have a specific word in mind for which you need a synonym. It will even help you if you start with only the name of a subject or can think of only a single word connected with the subject. And, as if that weren't stretching things far enough, you can even start with a definition and find the word you're looking for to fit it!

Don't ask me how it accomplishes these seeming miracles. I can only say that they are the result of an ingenious arrangement of words in interrelated categories, plus an alphabetical index devised by the editor, who teaches vocabulary building at New York University.

In view of the quadrennial emphasis on education, many Methodists will be interested in a new paperback with a disturbing title—*Second-Rate Brains* (Doubleday, $1.50).

This is a factual, sometimes frightening, report on the dilemma of American education by scientists, educators, and journalists. Their statements are expertly tied together by **Kermit Lansner,** general editor of *Newsweek*.

If you have been wondering if Russian scientists are super-robots . . . if we are educating for extinction . . . and what can be done about it, this is must reading. And Barnabas knows these questions have been wheeling around in the minds of many TOGETHER readers, for articles in two recent issues [*Methodists Still Start Colleges,* October, page 24, and *Why Don't Methodists Have Parochial Schools?* November page 30] have brought keen response. Now here's another welcome exploration of our nation's pressing, vital educational problems.

The need to love is as basic as the need to eat. It is the outreach of self toward completion.

In *Man's First Love* (Doubleday, $2.95) Methodist clergyman **Ralph W. Sockman,** known to millions through his Sunday sermons over NBC's *National Radio Pulpit*—and author of *Men to Match Our Missiles* [June, page 10]—writes for "those who are thoughtful enough to desire deeper reality in their love of God and richer content in their other loves."

Basing his study on the First Commandment, "You shall love the Lord your God with all your heart," . . . Dr. Sockman reminds his readers that man's first love is due his God, not his family, friends, or country, although these and other ties will be strengthened by his love of God.

He considers the Second Commandment, "You shall love your neighbor as yourself," as an integral part of the First, and he shows that we can learn to love our enemies through a genuine love of God.

—BARNABAS

A Mother's New Year Prayer

O loving Savior, you who took
The children on your knee,
Hear now a mother's fervent prayer
While bells ring merrily

And happy voices gaily greet
The little newborn year.
Hear first my prayer of gratitude
For loved ones, near and dear,

And for the blessings granted us;
And then, Lord, let me pray
For guidance: make me wise and kind,
And teach me, day by day,

To make this house more truly home,
And help me to instill
Faith in my children's trusting hearts—
Desire to do your will.

And as the clock is striking twelve,
Dear Lord, I ask again
For peace for children, everywhere
In this wide world. Amen.

—ROWENA CHENEY

Browsing in Fiction

Gerald Kennedy

BISHOP, LOS ANGELES AREA,
THE METHODIST CHURCH

THE ENEMY CAMP, by Jerome Weidman *(Random House $4.95)*.

Anti-Semitism is a subject that can be discussed forever and yet never be solved to the satisfaction of the majority. The truth seems to be that nobody can come up with a simple analysis or a satisfying solution. Only a small minority actually promotes this evil spirit and the vast majority is opposed to it. Yet, the relationship between Jew and Gentile remains forever a mystery and a puzzle. When a first-rate novelist deals with the subject intelligently and realistically, he is worth reading. This is a fine book.

At the center of the story there is a mixed marriage between a Jewish boy and a Gentile girl. Left to themselves, they could handle the problems, but from both sides there are pressures that have to be resisted. There is an anti-Gentilism as well as anti-Semitism. Out of the conflict there comes new light which ought to eliminate some of the darkness in the minds of both groups. This is the kind of interpretation which should do much good. At the same time, it is a story that will hold your attention from beginning to end. It is not primarily a propaganda novel, though it has something to say about our conflicts because it takes life seriously.

I put it at the top of the list this month because I wish that every Methodist would read it. The liberal Jew and the liberal Christian have a great deal in common religiously as well as culturally. Every time I turn to the Old Testament I thank God for this gifted, chosen people.

THE WINE OF LIFE, by Charles Gorham *(Dial $4.95)*.

This is a fictionalized account of the life of Balzac. As such, it does not go into any deep study of the writer's genius and art. It assumes these gifts and tells the story of his personal life. And brethren, what a story!

It is hard for Americans with their heritage of Puritanism to imagine a society like France at the time of Balzac. Marriage was a legal affair, but love was usually extramarital and no one except an occasional husband ever became upset by the loose morals.

I suppose that genius is open to more temptations than the ordinary fellow. Certainly one of the tragic stories in human nature is the gifted man whose personal life becomes such a mess. Society often makes more allowance for its exceptional children, but the moral law shows no such generosity. So Balzac comes to a very sad ending and one cannot help but pity him. The great writing is one thing we shall appreciate but the author's moral failures will cause no rejoicing. Only God can judge men of genius but at least we can be sure they do not escape the wages of sin. In this, at least, they are just like ordinary folks.

THE END OF THE ROAD, by John Barth *(Doubleday $3.95)*.

This could belong properly in a case-study book of psychological problems. I had the feeling from the beginning to the end that it was an analytical approach toward an understanding of a member of the Beat Generation. I am not sure that the authorities in the field would agree that this man is representative of the "beatniks" we read so much about. But, at least, he represents the empty men who have lost their purpose.

The whole business begins when this young college graduate finds himself unable to move. (I once had an Official Board chairman like that.) He takes treatment from an unusual Negro doctor who is both a genius and a quack. As a part of his treatment he begins to teach at a small college and gets mixed up in the married life of one of his colleagues. I guess we just have to assume that there is a vast amount of emotional and spiritual sickness in this generation. Certainly, the things that people do as reflected in a book like this do not indicate either health or sanity. To me, it seems obvious that the crisis is spiritual and that the solution has to be religious.

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The Sunshine Cake

By RUTH BISHOP JULINE

THE DAY of the Food Bazaar had finally come. This was the day when the best cooks took their best foods to Bumble-bee Corners. They would take cakes and cookies, pies and rolls and doughnuts. Judges would be there to cut and taste and decide which should win prizes.

Granny Peterson sighed happily as she thought of the prizes—lovely cookbooks filled with hundreds of recipes. Very early that morning, Granny had baked a Sunshine cake, fine and spongy and golden. Betsy Lou had helped with the icing. It was as white and fluffy as the snowdrifts outside the window.

Grampy Peterson and Beanie, Betsy Lou's big brother, came into the house. Their ears were red and cold looking and they were rubbing their hands.

"I do declare," said Grampy, "that was a bad storm last night. The snow is drifted knee deep in spots."

"How will we get Granny's beautiful cake to the bazaar?" asked Betsy Lou anxiously.

"Don't worry," said Beanie, "I'm sure our car will be able to get through the snow." Just then, the sound of voices and a racing motor caused everyone to hurry to the door. In front of the house was a car, stuck in the snow. A man was trying to push it while the lady in the car kept the motor running.

"Come along, Beanie," said Grampy. "We'll shovel them out."

"Tell the lady to come in and warm herself," called Granny.

The snowbound lady came into the kitchen and Granny poured her a cup of hot chocolate. She looked at her beautiful Sunshine cake. Should she cut it for her visitor?

Granny hesitated only a minute. She remembered that hospitality meant sharing what one had. So she cut a big piece from the golden cake and put it on a plate in front of the lady.

"It's Sunshine cake," Granny beamed. "I made it this very morning."

Outside, Grampy, Beanie, and the snowbound man shoveled and shoveled. At last the snow was cleared away and the snowbound man's car was able to move again. "Come on in and warm up a bit before you leave," said Grampy.

In the kitchen, Granny poured hot chocolate for everyone and gave each person a big piece of cake.

"This is extra-good cake," said the snowbound man as soon as he had taken a bite.

"Granny baked it for the bazaar," said Betsy Lou. "Only now. . . ."

"Shh!" whispered Granny, putting a finger to her lips.

Help Me to Remember

In the new year ahead, dear God, help me to remember that every time I share my toys or smile or say "thank you," or do something without being told—even things like hanging up my pajamas or drying dishes—then I make someone happy. Help me to remember, God, that even a child can make a happier world by the things he does. Amen.

Later, as the snowbound lady
t on her coat, Granny wrapped
the last two pieces of Sun-
ine cake and handed them to
e lady. "Please take these
ong," she said. "Then you'll
ve something to eat if you be-
me snowbound again."

"Thank you," said the lady.
You've been very kind to us and
have enjoyed visiting with you.
ow I do hope you'll come to
e Food Bazaar this afternoon
-we will be looking forward to
eing all of you there."

Granny and Grampy and Bet-
Lou and Beanie did go to the
azaar that afternoon, even
ough they had nothing to
ke. "It will be just as much
n watching how happy other
eople are when they win
izes," said Granny.

The judging had already
arted when they arrived at the
azaar. Suddenly, Grampy gave
gasp of surprise. "Look," he
hispered, "the snowbound
dy and man—they're the
dges!"

Just then the snowbound lady
oked up at Granny and smiled.

By this time the snowbound
an was giving a speech, thank-
g everyone for bringing her
od to the bazaar. After that
e prizes were handed out.
eanie and Betsy Lou felt very
d when cookbooks were
anded to ladies all around
ranny.

Then the snowbound man
eared his throat and said,
We have one more prize—and
is extra special. It is a silver
ke plate. Now as you know,
od can be beautiful and it can
e good. It can also be shared.
haring brings joy to others.
e have with us today a lady
ho baked a Sunshine cake to
ring to the bazaar. But she gave
away. The last two pieces of
are here on the table. To this
dy—G r a n n y Peterson—we
ve the last prize, a prize for
cake that was beautiful and
od—especially because it was
ared."

Granny Peterson dimpled and
ushed, and her heart was
umping when she walked up
the judges' stand to get her
ize.

"Thank you," she beamed.
Thank you *so* much!"

Plan a Party--Just for Birds!

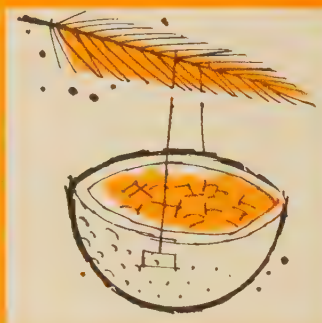
No matter where you live, your whole family can have fun planning a New Year's party—just for birds! After the decorations have been removed from your Christmas tree, ask Dad to put the tree up outside. Then fix some refreshments for hungry birds, put them on the tree, and watch the guests arrive. Here are some special recipes for bird desserts:

Peanut Butter Delights

Fill empty walnut shells with peanut butter. Tape little string handles on the shells and hang the walnuts from the limbs of the birds' tree.

Orange Basket Specials

Cut an orange in half. Scoop out the insides and eat. Add handles to the empty "baskets," fill with bread crumbs, and hang them on the tree.



Pine Cone Favorites

Poke small bits of suet (beef fat) into pine cones. Then fasten the cones to branches of the tree or scatter them on the ground near the tree.

Raisin-Corn Ribbons

String popcorn and raisins. Then drape the string on the tree. Do not salt or butter the popcorn. Try not to eat too much of the popcorn yourself!

Looking for a hobby? Turn your imagination loose.
These three Methodists have done just that;
now read on to see what fun they've been having!

Hobbies, Unlimited!

MRS. WILLIAM A. CHURCH has a peculiar hobby for an 84-year-old. She likes to dress dolls. But there's a big difference between the way she does it and the way it might be done by the girls among her 25 (at last count) great-grandchildren. She's won national awards for the crocheted costumes in which she dresses dolls to illustrate well-known nursery rhymes and fairy tales.

Mrs. Church already was in her 70s and had won blue ribbons for crocheted tablecloths when she began looking for a new crocheting project. Her 3 daughters and 11 grandchildren had benefitted from her tablecloth skill. Why not pick something that would give extra-special pleasure to her great-grandchildren, too?

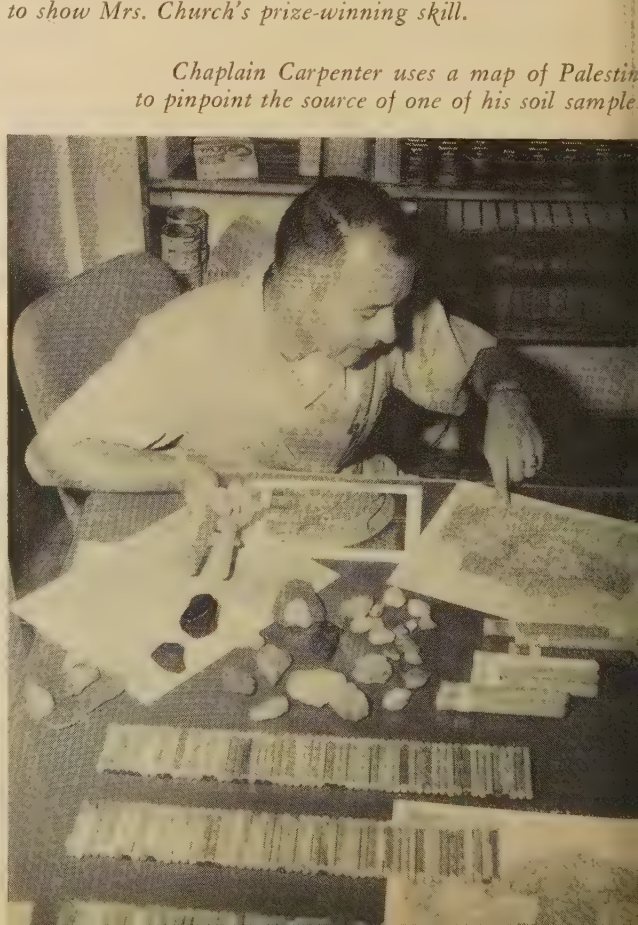
That's how the nursery-rhyme dolls began. Mrs. Church, who earlier had shifted from knitting to crocheting because it allowed more versatility, soon discovered doll costuming the greatest challenge of all. Each doll had to be fitted exactly with colorful clothing and accessories. But all her painstaking handwork was rewarded —her great-grandchildren were enthralled.

Mrs. Church first entered her dolls in competition six years ago at the Vigo County Fair near her Brazil, Ind., home. They took top honors there, first prize at the Indiana State Fair, and went on to place third in the National Crochet Contest. Since then, winning has become a habit. Her 1957 state-fair exhibit of Jack and the Beanstalk (pictured at right), Sleeping Beauty, and Beauty and the Beast captured the blue ribbon for toys. Last summer her entries in the same fair's contest for crocheted doll costumes won both first and third prizes.

Even now, having created several dozen miniature tableaux, this nimbled-fingered hobbyist is busy making more. The most recent now are on special exhibit at the Swope Art Gallery in nearby Terre Haute. And Mrs. Church, an active Methodist for more than 70 years, still finds time to teach a women's Sunday-school class and participate in WSCS activities. Her secret? "Simple," she winks. "I never sit down idle."

A crochet-clad Jack climbs his crocheted beanstalk to show Mrs. Church's prize-winning skill.

Chaplain Carpenter uses a map of Palestin to pinpoint the source of one of his soil sample



LAST YEAR a Navy chaplain stationed in Puerto Rico asked TOGETHER readers to contribute "a few tablespoons of earth" from "as many locations as possible" all over the world [see *Letters,* December, 1957, page 5].

Today, Lt. Cdr. Malcolm A. Carpenter is probably the y Navy man who never need fear being far from d, solid ground. He can take it right along with him! last count, he had gathered soil and rock specimens m 232 separate geographic locations in 111 countries lus every U.S. state and territory.

The idea hatched when Chaplain Carpenter was pre- ing a sermon about the catholicity of Christianity and world-wide sharing of beliefs and experiences. He ndered why he couldn't gather samples of soil from ry corner of the globe as material symbols of this rit. Perhaps he could accumulate enough to fill two nters which were to go on either side of the altar at Roosevelt Roads Naval Station's new chapel. This xture of soil from many nations, supporting and urishing beautiful flowers, would be symbolic of the iversality of the Christian faith.

The big problem was getting the soil samples. But, nks to TOGETHER readers and fellow chaplains (he also d asked their help in the Methodist chaplain's *News- er*), Mr. Carpenter soon was deluged.

"The first sample to reach us by mail," he recalls, as some sandy loam from Texas. The sender felt sure t if any Texans were serving here they would feel ch better knowing there was Texas soil about!"

Other samples poured in from all over the world. rt from the top of Mount Sinai (obtained by a helpful vy officer who laboriously scaled the mountain espe- lly to get it); sand and rock from Seabees in the tarctic for Operation Deepfreeze; water and sand m the Euphrates River in the Middle East; earth from Air Force base in Greenland, well inside the Arctic cle; even soil from near the famed Taj Mahal, in lia—these are among the carefully indexed items in aplain Carpenter's collection, believed to be one of the gest amateur accumulations of its kind in the world.

And the chaplain? Filling the planters was easy; now s hunting *really* unusual samples. "It's dirty," he nfides, "but altogether delightful!"

YOU COULD HARDLY call it a "model" train. e engine is one eighth full size, weighs 1,440 pounds, l runs on live steam supplied by a coal-burning boiler. d the eight cars it tows carry up to 20 passengers. But one thing is clear: this unusual product of a home workshop marks Walter S. Johnston as a true railroader at heart--even though he's a manufacturing-plant manager by profession. It's the culmination of a hobby interest that began years ago when this locomotive engineer's son first yearned to have a real whistle-tooting, smoke-belching locomotive. That dream has come true only in the past 15 years, during which he has built two live-steam engines—and, for the larger, more recent one, three gondola cars, three flat cars, a tank car, and a caboose. Soon he'll add four new boxcars.

The pride of the "Johnston Line" is the 12-foot locomotive and tender, an exact-scale replica (1½ inch per foot) of a New York Central Hudson-type engine. Mr. Johnston designed, manufactured, and assembled it almost entirely in his well-equipped basement shop. He needed technical knowledge of steam locomotive operation, machine design, pattern making, etc.—and plenty of patience, stretched over six years and roughly 3,000 man-hours. When the engine finally was completed, he excitedly fired it up right in his shop. Smoke and steam soon had him gasping for air, and big drops of condensation hung from the ceiling. But, says Mrs. Johnston, the look on his face when the engine worked was well worth the expense of redecorating!

The complete 10-section train is far too big for the usual back yard. So Mr. Johnston laid nearly a half mile of special 7½-inch track on a friend's Indiana farm. When summer comes, the train is moved 30 miles to the farm from its off-season "roundhouse"—the Johnston home in Blue Island, Ill.

Once it is on the tracks, Mr. Johnston dons overalls and an engineer's cap to fuel the tender with coal and water, fire up the boiler, oil running gear, and fill lubricators. Then, with a shriek of the whistle, a few huffs of black smoke, and a rush of live steam, the train is under way. Soon the click of wheels indicates 80 miles an hour—scale speed. The train brakes to descend a grade, rounds a curve, then climbs uphill with the sharp bark of its steam exhaust echoing across the fields.

Up front, astride the engine, Engineer Johnston again breathes the delicious lingering aroma of steam, valve oil, and coal smoke. Sure, he knows diesels are more powerful and more economical than an old-fashioned steam engine. But the Johnston Line is strictly for pleasure—and that's a dividend it pays every year!

—RICHARD C. UNDERWOOD

eally runs on steam, this remarkable exact-scale train built by hobbyist Walter Johnston. That's Walt operating the engine.

This feature is just too popular—
we're swamped with requests. Please
be patient if your listing is missing;
we hope to be caught up soon!

Name Your Hobby

AMATEUR RADIO: Albert M. Jackson (W70YE), 3519 S. L St., Tacoma 8, Wash.

BOOKS: Mrs. Melvin Newland, 3035 E. 18th St., National City, Calif. (old Cub and Boy Scout handbooks).

CHESS BY MAIL: Donald A. Foster, Jr., 1821 Dalloz Rd., Forest Acres, Columbia, S.C.; Larry Travis, 305 W. Washington, Paris, Ill.

CHURCH BULLETINS: Mrs. G. E. Bonham, 314 Golconda St., Kingman, Ariz.

COINS: Doris Day, 8261 Allentown Rd., SE, Washington 22, D.C.; Robert Churchill, 729 Greenlawn Rd., Ford City, Pa.

COOKBOOKS: Mrs. M. Lesch, Gucheen, Minn.

CROCHETING: Lillian Graves, 2267 S. 7th St., Camden 4, N.J.

CROSSES: Edward A. Illsche, Box 1843, Fort Myers, Fla.

DANCING: Yvonne Endo, 4307 Grove St., Oakland 9, Calif. (ballet, modern, Japanese).

DOLLS: Mrs. Bruce C. Beck, Box 272, Wilder, Ida. (antique pin-cushion); Mrs. Percy Opdyke, RD 1, Washington, N.J. (and clowns, making them).

GENEALOGY: Mrs. Samuel C. Veazie, Havelock, Iowa (Veazie, Vesy, Veasey, Vaezey, Viggers, Brownbridge, Woodard, Hurlbut); Mrs. Helen F. Foresythe, R. 1, Bells Hwy., Jackson, Tenn. (Oxley, Combs, Miller, Davidson, Blanchard, Foresythe, Carter, Crawford, Guest); Charles B. Edwards, 6 Rosewood Circle, North Syracuse, N.Y. (Edwards, Longstreet, Heaton, McCoy, Burrier, Martin, Pratt, Polley, Gerard, Brown, Welchance); Earl M. Perry, Wise, Va. (Meade, Perry, Yontz, Peary, Peery); Mrs. Robert M. Templeton, Jr., 304 E. 7th, Dewey, Okla. (Van Gundy, Knott, Bronk, Best, Lopp, Wisdom); Mrs. O. K. Evenson, 145 N. Ashland, Green Bay, Wis. (Rapple, Martin, Chapin, Shaw, Palmer).

Alan Mumbrue, 313 S. Brown St., Paw Paw, Mich. (Mumbrue, Jones, Van Anderpin, George, Sikes, Sykes, Hurlbut); William Rusler Smith, 4731 Procter St., Port Arthur, Tex. (Smith, Rusler, Russler, Temple, Crane, Brooks, Oates, Miller, Cubbison, Barrick, Kirchofer); Mrs. Gladys Crutchfield Ferguson, Box 163, Zwolle, La. (Crutchfield, Gunn, Ferguson, De Jarnette, Montgomery, Wilson, Matlock, Blaine, Richeson); Mrs. Vernon Paysinger, 1909 E. Barton, West Memphis, Ark. (Whitten, Hopkins); Mrs. John Gorsica, Jr., Box 30, Beckley, W. Va. (Bruster, Brewster); Mrs. Lloyd Kiser, Genesee, Pa. (Lincoln, Benton); Mrs. Lowell D. Dorsey, 1133 E. Sandusky St., Findlay, Ohio (Dorsey, Bryan, Nelson, Dunlap, Gilbert, Debout, Pipes, Haden, Bauer, Bower, Bowers).

HANDKERCHIEFS: Lyda E. Potter, R. 1, Box 335, Ridgefield, Wash. (state); Mrs. M. E. Rogers, 1934 W. 35th St., Chicago 9, Ill. (state maps).

PENNANTS: Neil Wood, 302 N. Main St., Towanda, Pa.

PHONOGRAPH RECORDS: Von M. Smith, Box 415, Fayette, Ohio; Randy Prather, 1810 Pearl St., Covington, Ky. (modern jazz); G. K. Singh, 555 Majith Mandi, Amritsar, India (long-playing classical, rock and roll).

PITCHERS: Mrs. H. L. Woodford, Box 162, Sergeant Bluff, Iowa.

PLAYING CARDS: Peggy Marie Taylor, 17 E. Market St., Newport 4, Del. (with blank backs).

POETRY: Mrs. Maude Olney, 1134 25th St., Des Moines 11, Iowa.

POST CARDS: Shirley Dalrymple, RR 2, West Liberty, Ohio; Charlene Griswold, Walworth Rd., Palmyra, N.Y.; Mary Lou Jones, Girdletree Md.; Karen Smith, 2827 E. 35th St., Indianapolis, Ind.; Carolyn Wadland, 11 Lynde St., Malrose 76, Mass.; Eilene Plumline, 111 Larch Ave., Newport Heights, Wilmington 4, Del.; Don Taylor, Jr., 17 E. Market St., Newport 4, Del.; A/2c Charles M. Pheasant, AF 13539357, 7310th Support Gp., APO 57, New York, N.Y. (European); Mrs. G. M. Pickell, 3989 Beechwood Ave., Lynwood, Calif.; Lorie L. Gregory, 26 Prospect St., Great Neck, L.I., N.Y.

Julia White, 1157 E. 4th, Pomona, Calif.; Doug Cisney, 1354 Pennsylvania Ave., Tyrone, Pa.; Max Lyles, 1010 Sycamore St., Carrollton, Ky.; Mrs. Edith Shively, 6249 King Ave., Bell, Calif. (state maps); Lee Anne Frazier, 120 SW 5th, Newton, Kan.; Patsy Hanston, Piney Flats, Tenn. (state maps, capitals); Merlyn H. Meyer, Strawberry Point, Iowa; Pencelia Dakan, 104 Smith St., Bridgeport, W. Va. (bridges); Sharon White, RR 1, Decatur, Ill.; Mrs. Eugen Olson, 247 6th Ave. N., South St. Paul, Minn. (churches); Barbara Weideman, School of Nursing, Methodist Episcopal Hospital, Broad and Wolf Sts., Philadelphia 48, Pa.; Barbara Klousia, R. 2, Goldfield, Iowa.

RUGMAKING: Mrs. Wesley Rohrer, Sr., 642 Elklund Lane, Johnstown, Pa. (braided); Jeannette M. Algarva, Box 535, Inspiration Point, Susanville, Calif. (hooked and braided).

SALT & PEPPERS: Mrs. John Hildebrandt, Box 74, Whitewater, Kan.; Nancy White, RR 1, Decatur, Ill.

SCIENCE: Tommy Gerald, 312 California Ave., Leland, Miss.

SCRAPBOOKS: Charles E. Shaver, 972 Broadway, Watervliet, N.Y. (of church history).

SHAVING MUGS: Michael D. Tozzi, 6 Berrel Ave., Trenton 9, N.J.

STAMPS: Kenton S. Marlin, 551 Grant St., Gary, Ind.; Mary L. Hobbs, R. 2, Box 486, Annandale, Va.; Charles F. Phillips, Jr., 36 Dana St., Cambridge 38, Mass.; Robert Dasse, 20 Capitol Ave., Meriden, Conn.

TATTING: Mrs. Jewel Gault, Box 281, Monitor, Wash.

TOOTHPICK HOLDERS: Mrs. Wilbur Matusick, 307 D Ave. W., Oskaloosa, Iowa.

"Now here's one my kids have trouble beating me at!"

WEAPONS: Rev. Ellis E. Pierce, Box 226, Lisle, N.Y. (antique, especially swords, daggers).

PEN PALS (open to age 18): Florence M. Ramsey (14), 4411 Cleveland Ave. S., Canton 7, Ohio; Betty Schulz (14), 6576 River Rd., Cincinnati 33, Ohio; Marie DeLand (13), RD 4, Box 135, Erie, Pa.; Pat Hardy (15), 204 W. 6th Ave., Baltimore 25, Md.; Joan McGehee (14), 10 Townsend Ave., Baltimore 25, Md.; Sharon Gifford (15), RR 2, Plum City, Wis.; Mary Ann Lloyd (15), 9208 Sheridan St., Greenwood Forest, Seabrook, Md.; Eione E. Essig (13), RR 1, Box 70, Sanborn, Minn.; Marilyn Gudmundson (17), RFD 2, Ivanhoe, Minn.; Diana Schwarzkopf (12), Clear Lake, Minn.

Judy Miller (14), 709 E. Butler St., Manchester, Iowa; Mary Hutchison (14), Prospect St., Manchester, Iowa; Marge Hemphill (16), 2926 7th Ave. E., Hibbing, Minn.; Jane Hopson (17), 300 Charter Oak Rd., South Ft. Mitchell, Ky.; Louise Hall (13), 11028 Little Dr., St. Louis 23, Mo.; Nita Warden (15), 1824 Virginia Ave., Bluefield, Va.; Barbara Weideman (18), School of Nursing, Methodist Episcopal Hospital, Broad and Wolf Sts., Philadelphia 48, Pa.; Sally Jacobson (13), 316 S. Main St., Paullina, Iowa; Betty Vancil (15), Box 128, Yelm, Wash.; Gail Powell (12), 164 6th Ave., North Troy, N.Y.

Virginia Halter (11), Waldo, Wis.; David (7), Samuel (8), Janet (10), Shirley (12), Wayne (13), and Eleanora (14) Smale, RR 1, Box 347, Elkhorn, Wis.; Marilyn Strid (10), Box 130, Delmont, S.D.; Mike Miller (17), 432 S. 9th St., Miamisburg, Ohio; Patsy Hanston (16), Piney Flats, Tenn.; Bill Wright (13), 2415 Rochelle Ave., Monrovia, Calif.; Janet Harris (14), R. 1, Gordon, Neb.; Joanne Whitaker (13), Box 22, Middle Falls, N.Y.; Joan Winston (14), Box 274, R. Linda, Calif.; Harlene Hutchinson (14), 10 Nimitz St., Del Paso Heights, Calif.; Diane Hostetler (16), Lagro, Ind. Roger Cantrell (15), Box 1024, Elm Mott, Tex.; Sally (8) and Mary (11) Evans, R. 1, Flint, Tex.; Lou Ellen Dukes (12), R. 1, Pandora, Ohio.

Lura Beckwith (12), Malvern, Iowa; Alice James (11), 3515 Barcelona, Tampa 9, Fla.; Joyce Bearden (15), 20 Queen's Park W., Port of Spain, Trinidad, BWI; Tommy Gerald (10), 312 California Ave., Leland, Miss.; Juretta Gibson (11), Box 344, Edcouch, Tex.; Nancy Ferguson (14), Woodland Rd., Ingomor, Pa.; Nancy Jo Gunlach (17), Box 221, Fairmont, Neb.; Steven (10) and Pamela (12) Fortner, 100 E. Sunset Dr., Mayfield, Ky.; Barbara Jean La Tour (14), 221 W. Anoka St., Duluth 3, Minn.; Judy DeVasure (11), R. Box 95, Tekamah, Neb.

Sharon Gunsolley (13), 1019 Main St., Plattsmouth, Neb.; Christy McInturf (15), R. 2, Kimberly, Ida.; Linda Strawn (13), Box 7, Centerburg, Ohio; Karen (10) and Sharon (13) Tesch, RR 1, Henderson, Minn.; Marilyn Maxwell (14), 1341 Jackson, Denver 10, Colo.; Jane Rook (17), Spencer, Ohio; Phyllis Jones (12), Kirksey, Ky.; Dave Mc Allister (12), 4016 Brown St., Anderson, Ind. Lynn Groves (13), Box 116, Farmington, Calif. Carol Greer (14), Box 58, Princeton, Fla.

Helen Kay McCallon (12), R. 2, Murray, Ky. Barry Simmons (10), 740 Virginia Terrace, Santa Paula, Calif.; Mary Richard Vester (14), Box 21, Spring Hope, N.C.; Lucille Shores (13), R. 1, Box 82, Ulster, Pa.; Pat Greer (11), Box 58, Princeton, Fla.; Roberta Zufall (13), Box 117, Monitor, Wash. Jean Dillon (15), 14561 Auburndale Ave., Livonia, Mich.; Claire Smith (14), 625 S. 1st St., Pulaski, Tenn.; Diane (12) and Susanne (12) Friderici, 2 W. Central Ave., Camden, Ohio.

Linda Hutchins (12), Box 183, Snoqualmie, Wash.; Fred Ranney (9), Alberton, Mont.; Connie Rancourt (12), Box 188, Alberton, Mont.; Charlotte Salminen (12), 725 Missoula Ave., Butte, Mont. Doris Ranney (14), Alberton, Mont.; Stephen Hartsock (9), RD 1, Duncansville, Pa.; Chris Kellner (9), 413 N. Thomas, Fremont, Neb.; Linda Marvel (14), R. 1A, Dufur, Ore.; Verlynn Tobin (15), Box 162, Dufur, Ore.; Karen Guge (15), 6 Walnut Ave., Elgin Ill.; Margaret (11), Colleen (13), and Collette (13) Stacey, Spencer, S.C.

Typical of Wesley Foundation choirs in scores of U.S. colleges, this group puts Christian service into

Melody and Mileage

EVERY YEAR for the last 10 years, when the promise
Easter comes to the land, a student choir from the
esley Foundation at Ohio University takes the road
t of Athens. Once again this year these boys and
ls will devote spring vacations to proclaiming in music
e immortal story of the Resurrection. This picture story
last year's tour was developed by an alumnus, John
ter, Jr.

Such choirs are integral parts of many of the 162
esley Foundations in U.S. colleges and universities.
rganized and directed by students, they afford thou-
ads of young people a chance to grow in Christian

Up and down the state and over into West Virginia, Ohio University's 55-voice choir visited schools and churches, gave nine concerts in five days on one tour.

Merrily the time and the miles roll away..

Piling into eight private automobiles and a station wagon, the student-choir members chip in to buy gasoline, pack box lunches of sandwiches and deviled eggs, help to load and unload 55 robes hauled in the rear of the station wagon.

leadership and musical competenc

Choir trips can be fun, as the pictures show. But they are only part of Methodism's over-all Wesl Foundation program, which is trai ing thousands of students for futu service in our church.

In Athens, the Wesley choir serv once a month at both Sunday-mor ing services of the First Methodi Church. It frequently contribute too, to campus religious programs f Ohio University's 7,000 students. Th Rev. J. G. Koontz, pastor, says th 250 members of Wesley Foundatio at Ohio make up "an invaluable pa of our church program, in additio to providing a splendid choir."

If you're traveling on a shoestring, you are fortunate to be able to sing for your supper, lunch, and breakfast, too. That is exactly what happened—with results pleasing to all concerned.

Colored baby chicks in a crowded store halt three girls who take advantage of free time to shop in Huntington, W.Va. While there, the singers appeared on a special pre-Easter television program.

hen college girls get together anywhere, on tour or in rmitories, a midnight session is in order. That's what is ing on here as some of the singers prepare for bed.

Divided into small groups, the students spend each night in a different home as guests of Methodist families. Despite the busy schedule, most manage with little sleep.

A church bench is no bed of roses, but it provides sweet repose between performances for this Wesley singer, who vows he'll hit the hay earlier tonight. Yes, he made the same vow last night!

. . . to a sunrise service, trail's end.

Praying together before each performance, the students express the real purpose of their organization and the reason for their annual pre-Easter tour. "We are here," says their director, Burdette Smythe, "to present Christ" and the ideals of Christian living in music . . . to li nearly as possible the life of Him whose praises we

'ANTED: WAY TO END HATE BOMBINGS

A sudden outbreak of bombings d threats leveled at synagogues, rches, and schools is causing con- n among church and government lers.

Protestants and Catholics have ned Jews in deploring the attacks synagogues, the hardest hit targets. mbing of the Reform Jewish mple in Atlanta, Ga., causing $200,- damage, set off an outbreak of i-Semitic incidents in Peoria, Ill., oklyn, Minneapolis, Morristown, ., and elsewhere. Attacks on rches and schools followed, includ- a bomb threat that caused cancella- of a Sunday worship service at nity Methodist Church, Miami.

An Atlanta Methodist pastor, Dr. w Kirkpatrick of St. Mark Church, d, "There is no neutral ground in s like these. Either we daily foster limate which makes acts of violence sible, or we choose to be known as n of love and brotherhood."

Dr. Lewis Webster Jones, president the National Conference of Chris- s and Jews, condemned the Atlanta ack as "as much an affront to Prot- ants and Catholics as to Jews."

A Jehovah's Witnesses' meeting place Boston suffered a hand-grenade st. New York's famed St. Patrick's thedral (Roman Catholic) was rched twice in one day after bomb rnings. A similar warning caused cellation of a service at a Unitarian rch in Arlington, Va., where a rabbi s scheduled to speak.

The situation prompted syndicated umnist Inez Robb to ask who will next: "Baptists? Vegetarians? Per- s with freckles?" And President enhower said the violence must hor- all freedom-loving Americans.

FBI Director J. Edgar Hoover an- nced a series of conferences to quaint state and local authorities h the availability of federal services. anwhile, Justice and Post Office partment leaders discussed means to mbat a new flurry of "hate" publica- ns.

Governors are acting, too. Gov. nnis J. Roberts proclaimed Emer- ncy Brotherhood Week in Rhode and, and Gov. Orville Freeman called a Bricks for Brotherhood drive in nnesota in which school children would give soft-drink money to "buy bricks" for a Clinton, Tenn., school destroyed by terrorists.

Gov. Theodore R. McKeldin of Maryland described the synagogue dynamitings as "a sort of left-handed tribute to Judaism's rising importance."

Oldsters Want Activity

"Older persons don't want to live 'where it's peaceful in the country,'" Dr. John V. Madison, superintendent of Jenkins Memorial Home, declared at services formally opening the new home for retired persons in the heart of Watertown, S.D. He points out that the home is within two blocks of churches, stores, the high school, courthouse, auditorium, and post office.

The Methodist Board of Hospitals and Homes also feels accessibility to centers of activity is important for aging persons. All 84 Board-related homes for older persons are either in such centers or near transportation to them, officials report.

Favor Taxes on Schools

Tax exemption for parochial and private schools below college level is being hit by Dr. Tully C. Knoles, College of the Pacific chancellor. He says exemption is a subsidy; he favors reimposing property taxes.

More than 90 per cent of the schools that would be affected are Catholic, he explains.

The American Lutheran Church, at its convention in San Antonio, Tex., also has gone on record opposing tax support for parochial schools. [See *Why Don't Methodists Have Parochial Schools?* November, 1958, page 30.]

Japan's 'Lost Generation'

Christians now are tackling a big job. They're trying to reach Japanese youths, who are seeking deeper meaning for their lives while engulfed in secular ideologies.

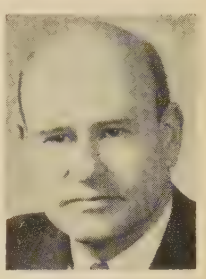
Dr. Gerald B. Harvey, field consultant for the Joint Committee on Christian Education in Foreign Fields, recently returned from Asia with a report that the greatest threat to Japanese youths is not knowing what to believe. Other travelers have made similar findings.

Japanese young people, Dr. Harvey said, are confronted with situations that confuse them to the point of "lostness": A decline of significance in Buddhism and Shintoism, a competitive economic system that leaves little place for spiritual values, exposure to Western materialism, and near worship of science.

One focal spot for youth work is a Christian student center in a university community in Toyko. It is directed by Methodist missionaries David and Betty Swain and a young Japanese pastor.

New Ohio Wesleyan President

New president of Ohio Wesleyan University is Dr. David A. Lockmiller, president of the University of Chattanooga since 1942. He succeeds Dr. Arthur S. Flemming, now U.S. Secretary of Health, Education, and Welfare.



Dr. Lockmiller

Dr. Lockmiller, an active Methodist, is the 10th president of the 116-year-old Methodist-related school in Delaware, Ohio. He holds degrees from Emory and Cumberland Universities and the University of North Carolina. He practiced law five years before entering the field of higher education.

His travels have included visits to universities in Europe, Asia, and Africa. Last summer he toured schools in South Africa. In 1953 he represented the State Department on visits to universities in Japan, Hong Kong, Formosa, Thailand, and India.

January: Big Month for Boards

Four major Methodist boards will hold annual meetings in January. Facing members will be thorny business matters, plus some colorful special events:

Board of Missions will convene at scenic Buck Hill Falls, in Pennsylvania's Pocono Mountains, January 9-24. Some 700 are expected to attend separate sessions of the Division of World Missions, Division of National Missions, and Woman's Division of Christian Service, plus joint meetings. A climax will be the commissioning of missionaries in a formal evening service.

Board of Education will have its business sessions in Kansas City, Mo., January 12-14. Some major problems of higher education will be thrashed out at a preceding meeting (January 8-10) of the Commission on Christian Higher Education and the National Association of Methodist Schools and Colleges. Col-

METHODIST ALMANACK

A Miscellaney of Dates & Divers Interesting Matters for People Called Methodist

Have you somewhat to do tomorrow, do it today—B. Franklin

JANUARY hath XXXI days — 1st Month

The year is going, let him go;
Ring out the false, ring in the true—Tennyson

1	Th	Ireland united with G.B., 1801
2	Fr	Garnet is January's birthstone
3	Sa	***A good wife makes a good husband***
4	S	Covenant Sunday ☞
5	M	George Washington Carver d. 1943
6	Tu	Put on your '59 license plates
7	W	Ike agrees to run, 1952
8	Th	Woodhouse Grove School opens in England for Methodist "PKs," 1812
9	Fr	MacArthur back in Philippines, 1945
10	Sa	Kansas City is host to conf. Methodist Theological Schools Assoc.
11	S	Buffalo Bill (Wm. F. Cody) d. 1917
12	M	***Everyone thinks his sack heaviest***
13	Tu	Thos. Jefferson, et al., draw up Virginia religious liberty law, 1777
14	W	Albert Schweitzer is 84 today ☞
15	Th	Donkey made Dem. party symbol, 1870
16	Fr	Civil Service Act adopted, 1883
17	Sa	Benj. Franklin b. 1706
18	S	Publish Tyndale's "Pentateuch," 1530
19	M	Bishop Coke arrives Jamaica, 1789
20	Tu	***Too much humility is a pride***
21	W	Confed. Gen. Jackson b. 1824 "See, there is Jackson, standing like a stone-wall."
22	Th	Francis Bacon b. 1561
23	Fr	Fletcher Christian scuttles Bounty at Pitcairn. Found in 1957
24	Sa	N. Y. Yankees sold for $3 million, 1945
25	S	World Service Sunday
26	M	***A day holds more than 24 hours***
27	Tu	Methodist Board of Hospitals and Homes annual meeting St. Louis
28	W	Sir Francis Drake d. 1596
29	Th	Wm. McKinley, 25th president, b. 1843 He was a Methodist
30	Fr	Gandhi killed in Delhi, 1948
31	Sa	1st U.S. satellite in orbit, 1957 425½ sec. to critical 300-mile altitude

DISCOVERY

Year by year, more and more of the world gets disenchanted. Even the icy privacy of the Arctic and Antarctic Circles is invaded. We have played Jack Horner with our Earth, till there is never a plum left in it.

—James Russell Lowell

■ "And the covenant which I have made on earth, let it be ratified in heaven." Wesley urged Methodists to renew covenant with God. Held first service in 1755 at Spitalfields, England, issued pamphlet 1780.

■ "We are all sick people here," commenced 46 years of humble service in famine and disease-ridden African jungle. This Alsatian parson's son left a brilliant career as organist at 30 to study medicine. Paris Missionary Society declined his offer to serve free because of his unorthodox theological views. He pledged to be "silent as a carp," have no part in preaching, and equip a hospital himself. Permit was grudgingly given (provided he did nothing to offend missionaries in the field). He declares "reverence for life" as key to universe and man; his philosophy includes all that lives. [See full-color pictorial, "My Visit With Albert Schweitzer," July, 1957, page 34.]

lege administrators and church officia will review needs of Methodist scho faced with mushrooming enrollmen and will give special consideration finances of 13 Negro colleges.

Board of Temperance will me in Washington, D.C., January 28-3 Members will entertain congressme from their home states at a breakfas followed by an address on "Christia Witness Through Legislation" by D Ernest Griffith, dean of the new Scho of International Service at Americ University. In another session, analysis of Methodism's historic po tions on temperance and public mora will be presented by a committ headed by Bishop Nolan B. Harmon Charlotte, N.C.

Board of Hospitals and Hom will assemble in St. Louis, Mo., Janua 27. The day-long business session w be followed by a two-day conventio of the National Association of Met odist Hospitals and Homes, expecte to draw 750 participants. Miss Metho ist Student Nurse, outstanding seni chosen from candidates submitted Methodist schools of nursing, will presented, and names will be added the Methodist Hall of Fame in Phila thropy, honoring outstanding dono of time and money to Methodist hos tals and homes.

Missions: A Clearer Look?

Most Methodists probably have vague or erroneous idea of the wo of Christian missions. That's the vie of the Rev. Horace W. Williams, exec tive secretary, Interboard Committ on Missionary Education.

He told the Committee this situati was brought home to him this summ when, traveling in Asia, he encounter American Methodists who were su prised at what they were learning the scene about missions. Personal co tacts and field trips in the U.S. al have shown, he declared, that ma church people have an inaccurate p ture of mission work.

He recommended that the committ work with other Methodist agencies extend missionary education.

Hits 'Status Quo' Thinking

If nations of the West appear to su port imperialism or defend the stat quo, they can be beaten "without chance to use our colossal armament

Dr. Herbert Butterfield, promine historian, sounded this warning in series of four talks at the opening American University's School of Int national Service and Wesley Theologi Seminary.

Dr. Butterfield is Cambridge Univ sity's vice-chancellor and professor modern history. Other points stressed:

- Those who exercise violence m

trying to make the world aware that y are being oppressed.

• The West should face the new rld with intellectual audacity.

• The world needs another "crea- e experience" such as that which ne about at one time in Protestant- tholic relations.

Those who merely defend the status o, he asserted, may be more repre- nsible from the positions they hold l the possessions they have than the tims who resort to violence. They o have veto power, he added, and refuse concessions unless there is ne threat by the victim.

Dr. Butterfield said such issues now being settled by means short of r. The West, he added, should be re eager than the Russians to pro- e changes; it should seek to change world, not have changes forced on

Science and technology are breaking wn many old ideas, he continued, l as new nations take command of ir own fate, Christianity must com- e with many creeds and ideologies. decried reliance on fear to achieve ls, warning that by making monsters their enemies, people help produce situation in which their own worst phecies are almost bound to come e. Escape from today's worsening blems, he concluded, is possible only an unusual assertion of the human rit.

ublishing House Serves . . .

More than 4.7 million books were oduced by the Methodist Publishing ouse last year to serve wide areas of urch people's interests, the Board of blication was told at its annual meet- g in New York.

Abingdon Press, the book division, ued 81 new titles. Ten Abingdon oks were honored for special merit in publishing field. A children's ume, *Armed With Courage,* received Thomas Alva Edison award as the t character-building book published 1958.

The Board appropriated $600,000 to distributed to annual conferences the benefit of retired ministers, nging to $17 million the amount ren for this cause in the 170 years MPH service.

Lovick Pierce, president and pub- her, announced that sales came to 4.4 million—an increase of $1.6 mil- n over the previous year.

TOGETHER realized a 14 per cent culation increase, with 93 per cent of arter All Family Plan churches re- wing for another year. More than 000 churches now use the plan.

Dr. George M. Curry, former pastor Nighbert Memorial Church, Logan, Va., was elected an associate pub- her.

Bishops Reaffirm Support of Methodist Social Creed

Methodism's Council of Bishops has reaffirmed its belief in the Methodist Social Creed, declaring its pronouncements as applicable to problems of the modern social order, national and international, as they were when the document was written half a century ago.

In a 1,600-word message recognizing the semicentennial of the Social Creed, the bishops: (1) emphasized their earlier support of the Supreme Court decision abolishing segregation in public schools; (2) deplored the lawlessness behind bombings of churches, synagogues, and schools; (3) urged improvement of family life to combat juvenile delinquency; and (4) called for a rethinking of the nation's foreign policy.

The Council, composed of all active and retired Methodist bishops both in this country and overseas, met in Cincinnati, Ohio, for its semiannual session.

The Social Creed places the church on the side of "equal rights and complete justice for all men in all stations of life," "the principle of conciliation and arbitration in industrial dissensions," "a living wage in every industry," and "recognition of the Golden Rule as the supreme law of society and a sure remedy for social ills."

"As we celebrate the semicentennial of the Social Creed," the Council said, "we note that although the types of problems have changed, the causes and the remedy remain constant.

"The Church has a message for this day as vital and as necessary as that of half a century ago. . . ."

With specific reference to the segregation problem, the Council reaffirmed the support it gave in 1954 to the Supreme Court's desegregation ruling, and urged "all our people to accept the rulings in good faith." It commended laymen, pastors, and bishops "who have demonstrated Christian courage in critical areas."

"In these days of extreme tensions," the message said, "we commend our people who, while not always sharing the same attitudes on integration, are determined to demonstrate in their own lives the qualities of understanding, tolerance, and brotherhood."

CD and Churches Confer

Need of church members to be informed on civil defense was stressed at a recent briefing for religious editors at Civil Defense headquarters, Battle Creek, Mich.

TOGETHER was among 21 leading periodicals represented. Importance of an operational plan in each church to protect lives in time of crisis, to care for spiritual needs, and to co-operate

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with the local CD office was emphasized.

With the church's spiritual role so vital, many things can be done by organized groups of laymen. Victims can be helped to shelter, families reunited, church records protected. Nuclear war survivors can expect to be in shelters for at least two weeks because of radiation, it was said.

CD officials suggest that each church have an organization of laymen, overstaffing if possible to assure continuity of leadership, and that it have liaison with the local or state CD director.

Dr. Holter to Head Seminary

Dr. Don W. Holter has been elected president of the new National Methodist Theological Seminary, being established in Kansas City, Mo. He begins work January 1, and classes for first-year students open next September. National and the Methodist Theological School in Ohio, at Stratford, will bring the number of Methodist theological schools to 12.

Dr. Holter

The new president has been a professor at Garrett Biblical Institute, Evanston, Ill., since 1949. From 1940 to 1945 he was president of Union Theological Seminary in Manila, Philippines, but spent the latter half of this period in a Japanese internment camp.

11 Million Methodists

The Methodist Church should have more than 11 million members by 1970, says its Department of Statistics.

Projecting the 5.63 percentage of Methodists in total U.S. population to other growth areas in the church, it is expected that there will be 29,000 pastors who will be paid $174 million in salary, and $97 million in benevolences, with church assets reaching to more than $1.3 billion.

The church's total membership now is placed at 9,691,916. This figure includes 27,415 ministers but does not include 1,470,697 preparatory members.

Wanted: Missionaries

South America wants more missionaries, Dr. George Jones of the Methodist Board of Missions reports. Dr. Jones, leader of a recent mission to Bolivia, Chile, and Peru, said he found no antagonism to missionary work there and observed, "If the missionary loves people and gives himself sacrificially, he will get a good response . . ."

The Methodist Church now h
about 90,000 members and more th
16,000 preparatory members in La
America.

Study Rural Situation

Where do Methodists stand in th
over-all work in small towns and ru
areas?

This question is being researched
tensively in four projects to be p
sented at the Fourth National Meth
ist Town and Country Conferen
July 21-24 in Wichita, Kan. There, t
studies will be used in planning a m
effective rural program.

The projects, being developed
Methodist theological seminary s
cialists, will determine:

- Where Methodists stand in th
actual, as well as professed, beliefs.
- What organization is being used
small-town and rural churches. (O
pastor serving several churches, use
lay preachers, and so on.)
- How lay leaders are trained
these churches.
- What makes some small-commun
churches more effective than others

New Church Growth in Chin

The Christian Church in Commun
China continues to live and grow
spite the fact that denominations ha
lost about a third of their members a
13 Christian universities and hundre
of schools and hospitals have be
taken over by the government,
Board of Missions has learned.

However, it adds, an upward tre
in church membership now is appare
T'ien Feng (Heavenly Wind) ma
zine, the only official church publi
tion, reports 433 baptisms among
T'ung, a mountain tribe of Kwan
Province, and other baptisms in s
tered towns.

The government has not singled
Christians for special attack, the Bo
found, but has let congregations k
their church buildings and has sp
sored national conferences of Ch
tian leaders. On the other hand, so
Christians have been jailed.

Denominations have not merg
but now are a part of the Three S
Movement (self-propagating, self-s
porting, self-governing), which
guided by a committee set up to p
vide liaison between government
churches. This committee has ha
checkered history. It has accused
sionaries of being spies and miss
boards of being agents of U.S. fore
policy. But it also has protec
churches from overzealous lower pa
officials and has tried to interpret
the Communists the nature of
Christian faith and the purpose of
Church.

What attitude can American Ch
tians have with conscience tow

inese churchmen? The Board offers se suggestions:

Have sympathy with them, remembing that Christian fellowship transds all barriers.

Pray for Chinese Christians.

Study and try to understand what y have experienced and what they and say.

Remain faithful to the Chinese peohave concern for their welfare no tter under what form of governat they may be found.

Support the churches of Formosa Hong Kong.

w Age Needs Vital Religion

Vital religion is needed in the space more than ever before, 10 faculty mbers agreed in a symposium at thodism's Boston University School Theology. Some comments:

A religion fit for the coming age st be of sterner and more sacrificial f than the worship of trivialities frivolities of life, the 'peace of d' tranquilizers, and the other udo-religions in which we are inging."—Dr. Nils Ehrenstrom.

Man the space traveler, no less than n the earthling, will need to be saved n greed, self-centeredness, and trust things."—Dr. S. Paul Schilling.

As the field of knowledge widens, gion becomes more and more vital ause it remains the centralizing a of true value and of psychic-health-serving cultural survival."—Dr. Ed- Prince Booth.

Course Is Popular

An "astounding" 1,000 persons have istered for an hour-long college rse over a Washington, D.C., TV ion on "The Life and Teachings of is." The sponsors, Methodist-related erican University, station WMAL-, and the National Capital Area ncil of Churches, had expected only to pay the $2 charge for study des and other material.

n addition, 100 persons paid $20 each to receive two hours of college credit. They will write term papers and go to the campus for final examinations. Others had to be turned down because the university could not handle them.

Business and Labor Worry

Not on opposite sides of the bargaining table, but together in the same corner, top representatives of "big" management and "big" labor smilingly made a common confession at the First National Methodist Conference on Industrial Relations. Yale's Professor E. Wight Bakke, speaking for the public, put them on the spot with these questions:

Are you leaders really shouldering your responsibilities for the future? And what kind of future will you hand on to teen-agers? Can your deeds make good on your promises?

Isn't it your purpose to make good organization men, whether for management or labor? What are you doing to develop the individuality of people in all walks of life?

What is your attitude on the role of government?

Methodist layman Leon Hickman, vice-president of the Aluminum Company of America, said: "Lost forever is the concept that the individual can run his business by himself. . . . Management today is responsive to social and moral problems, and considers that well-paid, well-treated, secure workmen are the best investment."

Lutheran layman Walter P. Reuther, vice-president of the AFL-CIO and president of the United Automobile Workers, commented: "Unions, too, are worried about the individual getting lost in the shuffle of bigness. . . . In each generation we have to find a new frontier and be rededicated in order to give each person opportunity for outward expression of human emotion."

These comments, and many others, highlighted the final session of a four-day conference that featured scholarly addresses and nine and a half hours of

give classroom atmosphere, TV course has students in the studio with the ructor, Dr. E. W. Bauman, chaplain at Methodist-related American University.

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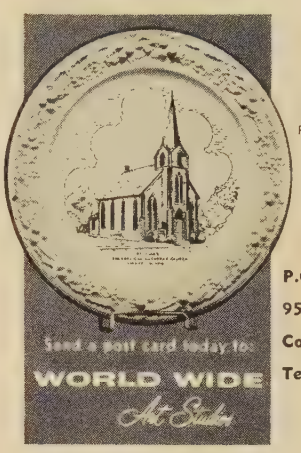

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rough-and-tumble round-table workshops.

Central themes discussed were: "The Christian Faith and the Industrial Age," "The World in Which We Work," "The Church and the Changing Industrial Order," "The Christian in a Working World," and "The Specific Responsibilities of the Church."

Sponsors were seven Methodist agencies, among them the Board of Social and Economic Relations. Some 450 delegates from across the church attended the sessions.

Religion Gains on Campuses

State-university students are becoming more interested in religion as an academic discipline, James A. Lewis, vice-president of the University of Michigan, told the Association of Governing Boards of State Universities and Allied Institutions, meeting in Lafayette, Ind.

More courses in religion are being offered, he explained, and more students are electing them. Also, past objections to any part of religion on the state campus are giving way to agreement that religion is a valid concern of these schools.

Mr. Lewis also pointed to a shift from interfaith to sectarian activity as denominations expand their campus student programs.

AMEN CORNER

As gleaned from pastors' sermons

- Sympathy is two hearts tugging at one load.
  —*Rev. Carl S. Winters, Oak Park, Ill. (from Miss Maritsa Brown).*
- The best way to put an idea across is to wrap it up in a person.
  —*Rev. George H. Huber, Nampa, Ida. (from Mrs. Alton E. Wagers).*
- There's nothing wrong with straining out a gnat. It's just so much worse to swallow a camel.
  —*Rev. Jackson Burns, Cedar Rapids, Iowa (from Omer A. Kearney).*
- Many church workers feel that when the Lord passed out the truth they got most of it.
  —*Rev. Wayne Hoehns, Attica, Iowa (from Mrs. W. G. Stroud).*
- Character is not so much taught as caught.
  —*Rev. W. McFerrin Stowe, Oklahoma City, Okla. (from Mrs. Bessie S. McColgin).*
- It isn't square miles but square people that make a nation great.
  —*Rev. A. P. Keast, Creston, Iowa (from Mrs. L. J. Camp).*
- Give God the advantage of every doubt.
  —*Rev. Hugh S. Townley, Saginaw, Mich. (from Harold M. Karls).*

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d South Seas Women

A new program to help women of South Sea Islands meet problems the modern world was launched by ited Church Women, a National ncil of Churches department, at its mbly in Denver, Colo.

irst step was the appointment of s Marjorie E. T. Stewart of Belfast, and, to help train women village lers in the Cook and Solomon nds to assume civic, educational, and fare responsibilities. Miss Stewart worked with indigenous groups in ny parts of the world.

Many island women, some even from ne Age cultures, are taking first ting steps toward education and rcising rights of citizenship, UCW lers explained. They arranged the ject in co-operation with the South ific Commission, representing the inistering governments of the va- is islands.

In Denver, the women also spoke out orously for civil and human rights islation, support of the Supreme urt, civilian control of outer space, reased aid to education, expanded rld trade, economic development, l technical assistance.

New president is Mrs. William Sale rrell of West Hartford, Conn., leader interdenominational work for 25 rs and a founder of the National ncil. The only Methodist among officers is Mrs. Wallace N. Streeter Washington, D.C., a vice-president.

rt St. Croix Mission

A Methodist church now has been anized on St. Croix in the Virgin nds. A building is under construc- n and a program of evangelism and ial development has been started.

The ministry, in this newest of ne-mission fields, is intended to ch nearly half of the 12,000 popula- n. Prime target: 4,800 Puerto Ricans o have migrated there.

The Puerto Rico Methodist Confer- e and the Board of Missions are co- erating in the effort.

phasis on Vocations

Local churches will be encouraged to blish committees on Christian vo- ions in 1959. Behind the drive is the erboard Committee on Christian cations.

Dr. Marcus J. Birrell, executive sec- ary, reports that few local churches e effective vocations committees. e major purpose of such committees o guide those who show an interest church careers.

ant Hymnal Revised

The Methodist Hymnal, unchanged ce 1939, may be in for a revision. e Commission on Worship recently ed to ask the 1960 General Confer-

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ence to authorize an eight-year study leading to revision of the volume.

A survey of ministers and church musicians showed most would like to have a new hymnal, the Commission reported.

New Marriage Manuals

Two new marriage manuals are being used by Methodists—*In Holy Matrimony,* for engaged couples, and a pastor's manual for premarital counseling.

The 143-page *In Holy Matrimony* discusses the wedding ceremony, honeymoon, money management, importance of common interests, sexual harmony, plans for children, growth in love, and building a Christian home. Couples may obtain copies through their pastor.

Thirty-seven consultants worked with the Board of Education's Editorial Division, which prepared the manuals.

Late Banker's Advice: Serve

"Young men, lead lives of service" was the ready advice of Methodist Albert W. Harris, 91, prominent Chicago banker and philanthropist who died November 9. He was a member of St. James Church, whose Harris Hall building bears his name as donor. He also gave to the Chicago Methodist Old People's Home and Wesley Memorial Hospital.

In recent years, Mr. Harris showed special interest in the Chicago Boys Clubs, to which he gave his 30-acre estate at Williams Bay, Wis., for a camp site.

Retain Annulment

A move to strengthen restrictions on divorce and remarriage in the Protestant Episcopal Church has been defeated by the denomination's House of Deputies.

At present, remarriage of divorced persons is forbidden unless the former marriage has been annulled under church law. A bishop may annul a marriage if he finds there is an impediment which existed either prior to the wedding or which arose after it took place.

The rejected proposal would have made annulment possible only if the impediment existed before the marriage was solemnized.

Help to Brazil

An appeal for funds to buy food and clothing for some 2 million starving persons in Brazil is being made by the Service to Refugees of the World Council of Churches.

A drought, worst in 38 years, has claimed the lives of several thousands, reports the Protestant Confederation of Brazil.

NEWS DIGEST . . .

ANIMAL WELFARE. Dr. A. Du Ward, general secretary of the Meth ist Board of Social and Economic tions, told the U.S. Humane So that cruelty toward animals, par larly in slaughterhouses, is "a m issue and a proper field for Chris concern."

AIDS CLOTHING PICKUP. A $8,000 clothing-collection truck wi 32-foot aluminum trailer is opera within a 400-mile radius of St. L It was donated by the Evangelical Reformed Church in the interes the United Clothing Appeal.

METHODISTS IN KOREA. M odists, with 345,685, are second number of Christians in South Ko reports the National Council Churches. Presbyterians lead 864,262.

BAR 'SAINTS.' Religious me miniature saints' statues, and sin view-obstructing objects in cars now illegal in the District of Columbia.

TAKE RETREATS. In four y 367 retreats, convocations, and co tions have been attended at the Ar Forces religious retreat house in B tesgaden, Germany, by more 43,000 U.S. servicemen and their pendents.

PREFER ORANGE JUICE. F ite drink in the UN diplomats' lo is orange juice, says the Board of perance. The 80 gallons a week sumed tops all other beverages, in ing alcoholic drinks.

MORE ALCOHOLICS. On every 21 U.S. adults now is an alco reports the Board of Temperance.

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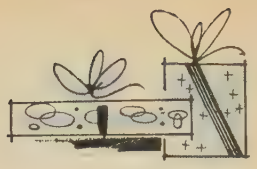

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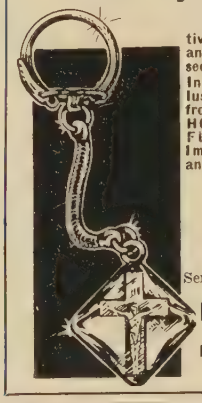

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Proud "Papa" Nausner (right) and Austrian Methodist head Mayr.

Methodists in Austria are few—but they've provided a kindergarten to bring

Happy Hours for Franz und Gretchen

Down with the old and on with the new: Members of a British Youth Caravan stop in Linz, roll up sleeves, put on new wallpaper, and shingle the barracks roof.

GIVEN a white beard, plus that ever-present twinkle his eyes, the Rev. Ernst Nausner could remind you Santa Claus. But he wears a black spade beard, and a of kids around Linz, Austria, will always know him "Papa." He's the Methodist minister who built a bright n kindergarten out of old refugee barracks and a city dum

It isn't a big school, but it cares for thirty children fr three to six years old—and it is the first school and pl ground ever owned and operated by The Methodist Chur in this war-scarred area of Upper Austria.

Last summer a traveling member of TOGETHER's editor staff visited the kindergarten which is near the Cara Methodist Church where Mr. Nausner has been pastor sin he arrived as a refugee from Poland shortly after World W II. You'd never recognize this smooth, sunny playgrou once a field of rubble heaped around a deep crater. N there are swings, seesaws, sandboxes, basketball and voll ball courts. The old barracks have been transformed, roo enlarged, newly painted and decorated. There are pictu on the walls and in the halls, and an airy note of ch predominates from spotless kitchen to playroom.

As he conducted his visitor around the school, "Pap Nausner told how he had long been aware of the tra aftermath of the war. Even in 1954, after most refugees h been resettled, camps with wooden barracks scarred landscape. Moral standards continued to decline as fam ties unraveled and poverty forced both parents in m families to go to work, if work could be found at Children—particularly preschool children—suffered fr lack of proper family life. Many small children in neighborhood roamed the streets and countrysides from ea morning until late afternoon.

Why not, Mr. Nausner asked, build a kindergarten signed to provide rest, moral training, adequate diet a healthful recreation for these neglected children? He proached Dr. Joseph Paul Bartak, senior member of American Methodist Mission to Austria.

"We have in our neighborhood a large city dump,"

e Franz, whose mother and r both must work to make ends , has a safe and happy haven g the day at "Papa" Nausner's.

Less than three years ago Franz and Gretchen would have been left to roam streets, scrounging for themselves as best they could.

. "Not very impressive, but if we could clean it up and the crater..."

. Nausner's critics, who had seen him do the "impos- by building a $40,000 church and parsonage in the neighborhood, declared the minister had finally bitten ore than he could swallow when he asked the Austrian nment to sell him the dump. In the first place, the rty was valued at $8,000—and the church had no money. vhen the government offered the dump for only $2,000, Methodist Committee for Overseas Relief responded a check for that amount.

w "Papa" Nausner had his city dump—with a big hole e middle. It would take more money, and 500 truck-loads of earth to fill the hole. Two years later, however, it was filled at a cost of only $60—which represented tips to truck drivers who were persuaded to unload in the 20-foot crater instead of the nearby river.

Meanwhile, as the months passed, refugees from a recent disastrous flood on the Danube remained housed in the barracks Mr. Nausner wanted for his kindergarten. He had helped place them there himself, and he would be the last man in Linz to want them evicted. So he went to the government again, and the government soon had them transferred to a new settlement.

In January, 1956, with work hardly begun, Mr. Nausner and his backers were broke again. But Linz firms were per-

"Kinder, essen ist fertig!" the cook calls out. In German that means "children, lunch is ready!"—welcome news for hard-playing, hungry youngsters in anybody's language.

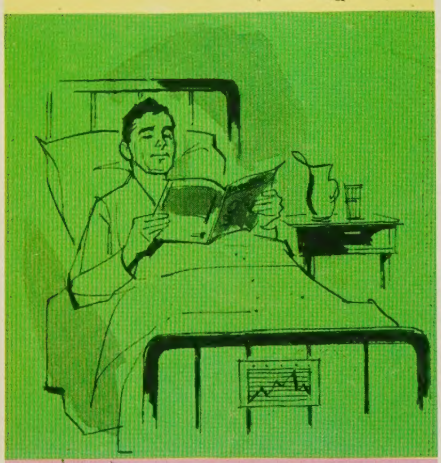
Regular rest peri
well as proper food, are
the program. These t
on tabletop

suaded to advance liberal credit for materials. Volunteer workers from the congregation moved in to remodel the old barracks, to lay new floors, and make furniture. A work group of 37 American Methodists took over for three weeks that summer. The second Methodist Youth Caravan from the North Carolina Conference in two years arrived to plant grass, complete gravel walks, and to paint the interior.

As word spread in the United States, more and more church groups began sending donations. When the kindergarten was finally dedicated in September, 1956, Mr. Nausner had completed a $12,000 project at a cost of about $4,000.

"The story of the kindergarten's growth reminds one of Jesus' parable about the mustard seed," says youthful Emil Paul John, a Methodist missionary from the U. S., who also played an important part in getting the kindergarten underway. "Those who know Mr. Nausner best learn two things: first, that they should call him 'Papa'; second, that he gets things done with nothing more or less than the faith which Jesus urged his disciples to possess."

Prayer at mealtime reflects the moral and religious atmosphere of the school. Here neighborhood children find an aid to growth under trained adult supervision and guidance.



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